CHRISTIAN WEEKLY

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CALVINIST-CONTACT

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Jan.
Rev. J.W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

REFORMATION - A Matter of Life and Death

(By RALPH KOOPS)

The times in which we live are rather chaotic. There is a feeling of uncertainty on the part of many people. "What is our world coming to?" is a complaint, a question frequently heard. This unrest, feeling of uncertainty, desire to belong, and fear of not belonging, is present among God's people too.

People who had anchored their faith largely in traditions are really shaken today. Today everything is being questioned. Sometimes one gets the impression that only if he questions what has been is he really with it. That is part of the anti-establishment mood of today.

Those who truly live by faith will not fear to subject human traditions to the constant critique of God's Word. That is what reformation is all about any way. To be a reforming and being a reformed christian is a full-time job.

Theologically there is much unrest too. There are non-Biblical trends and tendencies which only confuse the people of God and do not help build God's kingdom.

There are voices that want the church to dissolve in the world as it were and in that way witness, but I am sure, lose out in the process. Others identify the whole of Christianity, christian living and life, with the Church institute as we know it. Whatever is related to the church institute is part of one's kingdom activity, whatever is not, is not part of ones' kingdom work.

There are christian organizations about which there is a lot of confusion and misunderstanding too. There are in my humble opinion many people who in one way or another do not seem to help to promote the cause of these organizations.

We are commemorating the Protestant Reformation. On the 31st of October we commemorate how Luther nailed his 95 thesis to the door at Wittenberg in 1517. At the time of the Reformation there was a break with a tradition that was far removed from the Word of God, precisely because there was a return to the Word. God's Word always forces us to break with ways of life which are foreign to that Word.

A man like Calvin tried in his entire life to live by the Word of God. We live in the 1970's. It is perhaps easy to talk a bit about what happened years ago and how wonderful it was that there was such a return to the word of the Lord. However, that reformation was all too often smothered in future years. Yet it is Reformation we need today. Reformation is a matter of life and death. We are centering our thoughts for a few moments then around the possibilities of survival as a people of God. Not only is our situation in the world that critical, but we are also under the divine imperative of the Word of God: We have no choice but to be Biblically realistic with respect to the times in which we live. We are to live, not by bread alone but by every Word that proceeds from the mouth of God.

In *Labour: A Burning Bush*, Dr. C. Seerveld says somewhere (pg. 19 & 20) "People were wont to rebuke the German Christians of Hitler's day — Why didn't you do something?! But it was no sense to rebuke them: they could not do anything. It was too late. It was their German fathers and grandfathers who stayed out of polictics and labour and social problems who should be rebuked! — they were the ones who, banded together, under God could have turned the German nation away from the Nazi curse.

"Maybe in Canada you are at the stage of the grandfathers? In my country (Dr. Seerveld lived before in the United States, R.K.) already could it be fathers' day? Who knows and who cares!?

"You hypocrites in the sidelines! says Christ, burned out faggots! You can count the change in your pocket. You can figure out which way the wind is blowing. You read the newspaper headlines last night. How come you don't know what time it is now!?

"It is the time for Christian action rather than talk in our secular captivity, for the Day of the Lord is at hand! Not to win the world for Christ, but to be obedient to His command to confess Him openly in deed and expect His fiery blessing."

Without giving you a sermon at this time I just want to say a few things in connection with the text I preached on the Sunday prior to our Provincial election, namely Matthew 22:21 where Jesus says, "Render the things that are Ceasar's and to God the things that are God's."

The Pharisees, the theologians of Jesus day went to Him, or sent their disciples to Him one day in order to trap Him. They said, "Teacher, we know that you are not concerned about what people say; You simply give Your message and that's it. Now tell us, is it against our law to pay taxes to the Roman emperor or not." Remember now that the Jews hated the Roman foreign power that dominated them. They hated paying tax and they hated the tax collectors.

If Jesus says, "Yes, you should pay taxes," then the Jewish people will be against Jesus. They'll never accept Him as their Messiah. Their estimation of Him will drop just like that. That's the one side of the trap set for Jesus. If Jesus says, "No you should not pay taxes," then they can accuse Him of being a rebel, a revolutionary, someone who wanted to overthrow the Roman regime. They, the Jews, will take the accusation to the Romans and Jesus will be caught, He the revolutionary who says that you do not have to pay taxes. Of course, Jesus saw right through the thinking which had fabricated the trap set for Him.

He says, "Why do you put me to the test you hypocrites, show me the money for the tax." When they bring Him a coin Jesus asks whose name and face are on it to which the answer is simple: the emperor's. Jesus' response, "Well then pay to the emperor what belongs to him, and pay to God what belongs to God."

The Jews in answering Jesus' question acknowledged the kind of money they were using. Of course, they had to pay taxes to the authorities whose money was in circulation.

In His answer about the taxes Jesus indicates how God, and as we know from Scripture, how God in Christ is absolute ruler over all things. Within that all-inclusive ownership and kingdom of God — for it was the message of the kingdom Jesus proclaimed — there are the different societal relationships and each has its own limited place.

Jesus *also* recognizes the government by saying, "Give to Caesar what is his." Knowing and recognizing God's authority He says, "Give to God what is God's." Often this has not been understood that way.

In a speech which I heard Dr. Runner of Calvin College give in Edmonton a few years ago he related how he used to ask students coming into his classes what this particular text meant. Invariably the students would say, "This text means that there are two orders, two worlds really, a political one (give to Caesar) and an ecclesiastical spiritual one (give to God).

In the political world the emperor was the head and in the ecclesiastical world??? The latter is kind of hard to answer at least when you are a protestant and there was no pope at the time of this text yet. In the middle ages there were two absolutes so-called, the church with its head the pope, and the state with its ruler. The struggle between these two was an never-ending one.

There was the religious world, the world of faith, the spiritual world, the world of the soul of the church and of religion, and there was the natural world, the world of reason, the world of the mundane things of life, the world of washing dishes, scrubbing floors and the world of milking cows. It would include the world of politics and of education for that matter.

Now the christian so this thinking goes, besides belonging to the political order or sphere or world, also, in addition belongs to the spiritual order or realm. There are in this kind of thinking two worlds, the spiritual world of prayer, Bible reading, church attendance, remembering that there was a reformation over 400 years ago, the world of my soul — and these things are something extra which non-christians do not have — and there is the natural world, the world of eating, drinking, education, labour, politics, family the world of my body or the "neutral" world. There is a world of grace and a world of nature.

This thinking goes back to ancient Greek philosophy, has found its way into the christian church and became very much part of the medieval Roman Catholic tradition.

If you read the text out of Matthew with a mind that has been conditioned by that kind of a tradition then you say, "Give to Ceasar the things that are Ceasar's and to God the things that are God's, what Jesus really says is that politics and religion do not mix." You say this if you have this dualistic view of life.

The Bible does not allow that view of life. We may not introduce such splits into God's creation. The Scripture makes clear that God is the ruler over all things. He raised Christ from the dead and made Him sit at His right hand. Our Lord Himself declared just prior to His departure, "All authority in heaven and on earth has been given to me." Authority e.g. of parents finds its source, its origin in God. And all human authority is delegated, limited, restricted. All human authority is re-lative in that it is never absolute. Jesus in saying give to Ceasar what is Ceasar's and to God what is God's, recognizes, acknowledges the authority of the government, but that is never an absolute authority, for you give to God what is God's. That is the message of the kingdom of God.

Give to Ceasar what is his. Government is God-ordained. Government is God's servant. Government is here to maintain righteousness and to administer justice. To reduce God's authority and concern to the church institute and to relegate politics, etc. to a so-called natural realm goes contrary to the unity, the oneness of life which we experience, and it goes contrary to the Biblical declaration that Christ is Lord.

What is needed today is a return to God's Word in the whole of life. The unity of life must be demonstrated in the world again.

Life is fragmented. The search for meaning goes on. To really be a witness and to be a blessing to our secular age is to experience and demonstrate living a full-orbed Christian life once again before the face of God.

We must be gripped by the all inclusive claim of God on our lives.

At the time of the Reformation there was a rediscovery of that great Biblical declaration that we are saved by grace through faith. Saved by the blood of Jesus Christ. There was a return to an unconditional bowing before God's Word.

The question we face is, "how must that be worked out in life?" Unless we with Christians everywhere recapture that Biblical kingdom vision there'll be very little hope for us nor for our world.

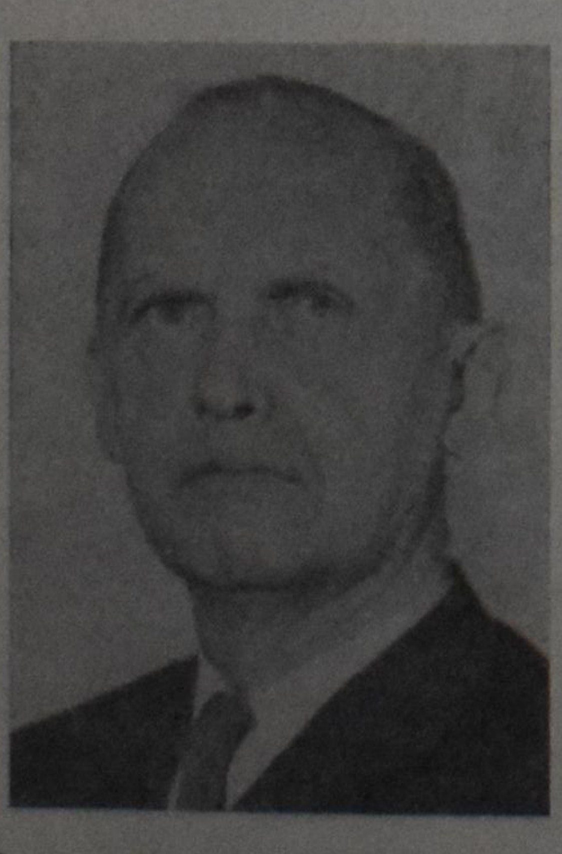
Reformation is a matter of life and death. Why? Because the Bible pictures and declares the One Way which is a way of life, that is the way of standing in Jesus Christ Who is the Way, the Life and the Truth.

God's Word also tells us of a way that seems right to man which is a way of death.

The burden of this message is that our entire society, our living — all of it — must be lived on this road of life. Otherwise the future of our nation too cannot be very bright.

The Biblical injunction is to live by faith. That brings peace. Peace in the Scriptures is the "restoredness" of the entire situation.

The Christian organizations which we have undoubtedly have a lot of shortcomings. Yet we better all get with these organizations which need our prayers. Let's not only raise questions. Let's get on with the work of the Lord, personally, communally. Let's be positive. Let's not waste precious kingdom time. And let us take courage, not get discouraged, realizing that one day the peace of which the angels sang will be here fully.



Rev. F. Guillaume †

Just before the publication of this issue we received the news that on Tuesday, October 17, 1972 our esteemed contributor, Rev. Francois Guillaume, has been called Home by his Lord to be in the presence of God forever. We pray for God's sustaining grace for Mrs. Guillaume and for their children. In our next issue we will publish a more extensive obituary about this servant of the Lord.

WAYS AND MEANS PANEL APPROVES NONPUBLIC SCHOOL BILL

The U.S. House Ways and Means Committee last week approved the nonpublic school bill in **virtually the same form** in which Congressman Gerald Ford had introduced it last February.

The bill provides **a tax credit up to $200 per pupil** for 50 per cent of the tuition a parent pays to a nonprofit nonpublic school which does not practice racial discrimination. His original bill called for a tax credit up to $400 per pupil on a 50 per cent basis.

The committee-approved tax credit bill would affect **five million children** in nonpublic schools — more than nine out of 10 of them enrolled in religious-affiliated schools. The tax credit would start **phasing out** for parents with income of $18,000 a year and would be eliminated for those with adjusted gross incomes of $22,000 and one child.

Parents who send their children to nonprofit nonpublic schools deserve relief from the **school expense burden** they are carrying. And they are entitled to the freedom to send their children to the **school of their choice.**

Haralan Popov leaves L.B. Bass' Underground Evangelism

GLENDALE, (Calif. (EP) — European-born Haralan Popov, author of the book Tortured for His Faith and for the past several years associated with Underground Evangelism here, has resigned to start his own work.

Popov spent 13 years in Communist prisons and wants to work independently to supply Bibles, hymnals and gospel literature to people in Communist countries. He says a network of Christian associates continues to function in those regions with whom he will be working.

The minister will continue to carry out his work from this city.

Church Announcements

CHR. REF. CHURCH

Called

to Kemptville, Ont.: Cand. J. H. Lamsma, Grand Rapids, Mich.

Accepted

to Chilliwack, B.C., Rev. G. Hogeterp of High River, Alta.

Declined

for Transcana (Winnipeg) Man., Rev. G. Hogeterp of High River, Alta.

for Kemptville, Ont.: Cand. J. Visser, Crapaud, P.E.I.

CANADIAN REFORMED CHURCHES

Called

to Smithers, B.C., Rev. J. Mulder, of Cloverdale, B.C.

INSTALLATION OF REV. J. GRITTER

On Sunday, October first, the evening service at First Hamilton Christian Reformed Church saw the installation of Rev. Evert Gritter as campus chaplain at McMaster University. The installation proper was within the framework of a worship service of an experimental nature. Congregational participation included lay reading of the Scriptures and three selections sung by a gospel group, the Joyful Sounds, composed of young members of the church.

The service began with a call to worship from First Hamilton's pastor, Rev. J. G. Klomps. Psalm 135: 1 - 4 followed recitation of the Apostles' Creed in unison, and then the Joyful Sounds praised God with one of the more modern equivalents of pipes, dulcimers, and well-tuned cymbals. The enthusiasm of the young group spread in waves.

Text for the sermon, delivered by outgoing (in both senses of the word) McMaster chaplain Rev. M. Greidanus, was Colossians 2:6-15, especially 8-10: "See to it, then, that no one makes a captive of you with the worthless deceit of human wisdom, which comes from the teachings handed down by men, and from the ruling spirits of the universe, and not from Christ. For the full content of divine nature lives in Christ, in his humanity . . ." (Good News for Modern Man translation).

Rev. Greidanus pointed out that no matter how attractive the human philosophies were that ended by rejecting Christ, no matter how self-consistent and intellectually alluring, by their very nature we might know them to be insufficient. He construed his text to be "an invitation to live fully," adding that only Christ could give completeness to our lives: settling for a purely human discipline was accepting a poor second-best. At the same time he rejected the implication, so often levelled at this text, of anti-intellectualism. To use one's brain in the service of truth was indeed to serve the Lord. Refusal to acknowledge Him, however, meant narrowness, not sight.

Following the sermon, the form for installation of Rev. Gritter was read. Rev. Gritter answering in the affirmative, Elder J. W. Bakker of First Hamilton charged him with the diligent yet compassionate pursuit of his new ministry, and Rev. Klomps added a word to the whole congregation about the necessity of their support for this evangelization, now well begun but only just begun. Rev. Gritter was officially welcomed by, among others, the Rev. N. Perry, fellow chaplain on the McMaster campus, and the service ended with a benediction.

Wm. Atkinson

NEW OFFICERS HOUSTON, B.C. CHR. REF. CHURCH

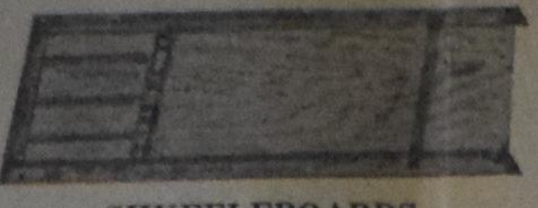
The new clerk of the Houston, B. C., Chr. Ref. Church is Mr. W. Jaarsma, Box 6, Houston, B.C., and the new treasurer, Mr. D. Haayema, Box 6, Houston, B.C.

NEW CLERK NIAGARA FALLS CRC

The new clerk of the Rehobath Christian Reformed Church in Niagara Falls, Ont., is Mr. Ralph Norg, 4878 Jepson St., Niagara Falls, Ont. Phone 382-2215.

CLASSIS CHATHAM EAST MISSION RALLY

A Mission Rally will be held in the First Christian Reformed Church of St. Thomas on October 24 at 8 p.m. This is for the area of Classis Chatham East. Speaker will be Rev. D. Kwantes of Japan who will also show a slide programme. The Aylmer Choir and St. Thomas Male Choir will sing Mission songs. The Christian School Recorders will play. After the Rally refreshments in the basement of the church.



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2223 Prospect, Burlington, Ont.
Phone 637-2571

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A TEACHER

Send applications to the Principal, Mr. H. J. Bulthuis, 1050 Prevost Rd., Duncan, B.C. Phone (604) 748-9725.

NEW APPOINTMENTS AT TRINITY FACULTY

Harry Weidenar, a Trinity Christian College alumnus, joined the faculty this year as a "visiting lecturer in Philosophy." His appointment is for one year. Mr. Weidenaar is teaching in the place of Dr. A. Wolters who because of difficulties in immigration was unable to fulfill his appointment.

Mr. Weidenaar spent two years at Trinity in Palos Heights, then at Calvin College where he received his B.A. in English literature. He attended Westminster Theological Seminary in Philadelphia, where he received his B.A. in Theology. For the last three years, he has been studying systematic philosophy at the Free University in Amsterdam.

*

Dr. Gerrit Van Dyke has joined the Trinity Christian College faculty, Palos Heights, Illinois, in the department of biology. He majored in biology at Calvin College and received his masters degree in botany from the University of Texas. In 1969, he began his doctoral program at Iowa State University in the field of botany (ecology) and was awarded his Ph.D. this year for a thesis entitled: "Aspects relating to emergent vegetation dynamics in a deep marsh, north-central Iowa."

*

Dr. Frederick Walz, new part-time psycholoy teacher at Trinity Christian College in Palos Heights, served as a pastor before entering the psychology profession. Dr. Walz attended the McCormick (United Presbyterian) seminary in Chicago. Part of his seven years as a minister was spent in rural Oklahoma on an Indian reservation and the rest was spent in New York City. As seminary internship, Walz was a chaplain at Oxford University in England. He also had three months clinical education at a state hospital in Missouri. He returned to McCormick Seminary for his Masters Degree in the Study of Theology and Pastoral Care and Counseling. During his training, Walz attended the Chicago Institute of Pastoral Care with Dr. Sidney J. De Waal, another Trinity psychology professor.

*

Mr. Harry Groenewold recently joined in the history department of Trinity Christian College in Palos Heights. He fills the position vacated by Mr. Louis Voskuil who accepted a position at Covenant College in Tennessee. Mr. Groenewold received both his B.A. and M.A. from the University of British Columbia where he specialized in medieval history.

Mr. Groenewold, who spent some time this summer attending lectures at the Institute for Christian Studies and seminars on political science and economics in Toronto, will teach history in the required core program.

*

Miss Diane Slezak is a new part-time faculty member at Trinity Christian College in Palos Heights. A recent graduate of Wheaton College, she has an extensive background in art history and photography. Her goal is to try to solidify the art department and provide a more complete and extensive collection of books and slides for the college library. She wants to create more student interest in art through a more informal approach of field trips, movies and slides.

CALENDAR OF EVENTS

October 16 - November 11	Helmi Moulton, Exhibition at the Fine Arts Center, Calvin College. (Mon. - Fri., 9 a.m. - 9 p.m.)
Oct. 23	8:00 p.m., formal dedication of pipe organ in First Chr. Ref. Church of Hamilton, Ont., Charlton and Hess Streets.
October 24	Mission Rally in the First Chr. Ref. Church of St. Thomas, Ont. 8 p.m. Speaker: Rev. D. Kwanter of Japan.
Oct. 28	ORGAN CONCERT at 8:00 p.m. in the Willowdale United Church in Willowdale, Ont. Organist Mr. Leendert Kooy A.R.C.T. Free Admission.
October 28	Community Concert in Saltfleet High School, Stoney Creek, Ont., 8 p.m. Special guest: Barbershop Chorus "The Knights of Harmony".
October 28	Bazaar for the John Knox Chr. School, Brampton, Ont., 2.00 p.m. — 7.00 p.m. Presented by the United School Fund.
November 3	8:00 p.m., The C.R.W.R.C. presents the films "Mission of Mercy" and "Inasmuch" in the "Riverside" C.R.C., Wellandport, Ont.
November 10	8:00 p.m., The Ambassadors in concert in the York C.R.C.
November 13 - December 20	Calvin College Faculty Exhibit, Fine Arts Center, Grand Rapids, Michigan. Mon. - Fri., 9 a.m. - 9 p.m.)
Nov. 25	Frisian Evening in Bowmanville, Ont. Further information follows per advertisement.
November 25	"Annual Bazaar of the Calvin Christian School of Hamilton, Ont. at the Hamilton District Christian High School. Sponsored by the Willing Workers."

Opfiering Fan' it Fryske blyspul
"De dûbele Marianne"

27 Oct. — Jarvis
28 Oct. — Oshawa
1 Nov. — Strathroy
3 Nov. — Woodbridge

Oare plakken dy A bilang hawwe skreauw as belje — M. Devries
R.R. 4, Simcoe — (519) 443-8010

REFORMED FELLOWSHIP CHRISTIAN EDUCATION RALLIES

Speaker: Dr. Peter Y. DeJong. Theme: "Reformation and the Educational Crisis"

October 30	TORONTO, Second Christian Reformed Church, 265 Albion Rd., Rexdale.
October 31	HAMILTON, First Christian Reformed Church, 181 Charlton Ave. W.
November 1	LONDON, First Christian Church of London, 513 Talbot St.
November 2	THUNDER BAY. Reformed Fellowship Rally. Speakers: Rev. L. T. Schalkwyk and Rev. J. T. Tangelder. Theme: "How reliable are those Bible Stories?" First Chr. Ref. Church.

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ORGAN CONCERT

AT 8:00 P.M. SAT., OCT. 28, 1972

By Leendert Kooy A.R.C.T.

The concert will be held on the magnificent Pipe Organ of the Willowdale United Church in Willowdale, Ontario. Willowdale United Church is located on Kenneth Ave., behind the Northtown Shopping Center. (just south of Finch)

Free admission. Plenty of free parking.

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CONGRATULATIONS

Middelstum 1922 — Forest 1972

The Lord willing, on October 31, we hope to commemorate with our parents

KLAAS BOS
and
HARMKE BOS — HOOGSTRA

their Golden wedding anniversary

I'll remember, O my Savior,
How the years of joy and favour,
Like the dew on arid land,
Came to me from Thy right hand.
I'll recall, Thy works confessing,
All the wonders of Thy blessing;
With my mouth will I proclaim:
Great and glorious is Thy Name.
Hymn No. 148:4

Their thankful children:
Barb & Max Hoogstra, Red Deer, Alta.
Ena and Joe Smids, Sarnia, Ont.
Alice & Jake Arends, Listowel, Ont.
Hilda and Stan Smids, Forest, Ont.
Clara and John Beishuizen, Sarnia, Ont.
26 grandchildren and
6 great-grandchildren

Open house on Oct. 31 between the hours of 2-4 p.m., and 7-9 p.m.

Best wishes only.

R.R. 1, Forest, Ont.

On Friday, November 10, 1972 we thankfully wish to remember the 40th Wedding Anniversary of our dear parents and grandparents.

GERARD T. KASTEEL
and
CHRISTINA KASTEEL — VAN ASSELT

We pray that the Lord will continue to bless them and keep them in His care.

Evert and Elaine Kasteel, Yellowknife, N.W.T.
Gerrit & Betty Kasteel, New Westminster, B.C.
Chris & Gusta Kasteel, Edmonton, Alta.
Tina & Al Dumont, Toronto, Ont.
and Grandchildren

Open House 2 p.m.-5 p.m. and 7 p.m.-9 p.m., Saturday, Nov. 11, 1972 at home.

11227 - 63 Str.
Edmonton, Alta.

Thankful to the Lord, on Oct. 27, 1972 we hope to celebrate, the Lord willing, with our dear parents and grandparents their 35th wedding anniversary.

CORNELIUS VAN VLIET
and
MARGARETHA VAN VLIET
(Buchner)

Their children:
Jake & Jane Tiggelaar
Terry, Cheryl, Laurie, Wyoming, Ont.
Pete & Tena Vroom
Wayne, Julie, Michael, Monica, Simcoe, Ont.
Joe & Mary Van Reenan
Joey, Timmy, Sarnia, Ont.
Judy Van Vliet, Wyoming, Ont.

Huron St.,
Wyoming, Ont.

With thankful hearts to God we hope to celebrate on Nov. 10, 1972 with our parents and grandparents

DANIEL LUYK
and
MARY LUYK
(nee Wijnhout)

their 35th wedding anniversary. "O give thanks unto the Lord for he is good, for his mercy endureth forever." Psalm 107:1

We pray he will continue to bless them.

Children:
Bill & Shirley Kuyvenhoven
Debbie & Susan
Dave & Ellie Crowell
Stephen & David
Danny & Eddie
Dan Luyk

Victoria, B.C.

1947 1972

We are pleased to announce the 25th wedding anniversary of our parents

RYK & TINA HEEMSBERGEN

May God grant them many more years of happiness together.

Many thanks to those who celebrated this occasion with us on October 15, 1972.

Dan and Bartha
Adrian, Ann

57 Shendale Drive,
Rexdale, Ont.

On October 16, 1972 we celebrated with our dear parents

CORNELIUS VANDER PLOEG
and
RINSKE VANDER PLOEG
(nee Walburg)

their 25th Wedding Anniversary

Thankful to the Lord we pray that our Heavenly Father will continue to bless them and keep them in His care.

Their children:
Leo & Diane Gallant
Stan & Sheila Vander Ploeg
Andrew, Jacqueline,
Annette, John, Joanne,
Frances
and three grandchildren

17 Kingsmere Cres.,
Brampton, Ont.

1947 1972

Thankful to the Lord we hope to celebrate on Oct. 22, the 25th Wedding Anniversary of our dear parents

AREND SMEDING
and
JOHANNA G. H. (BLOKZIJL)

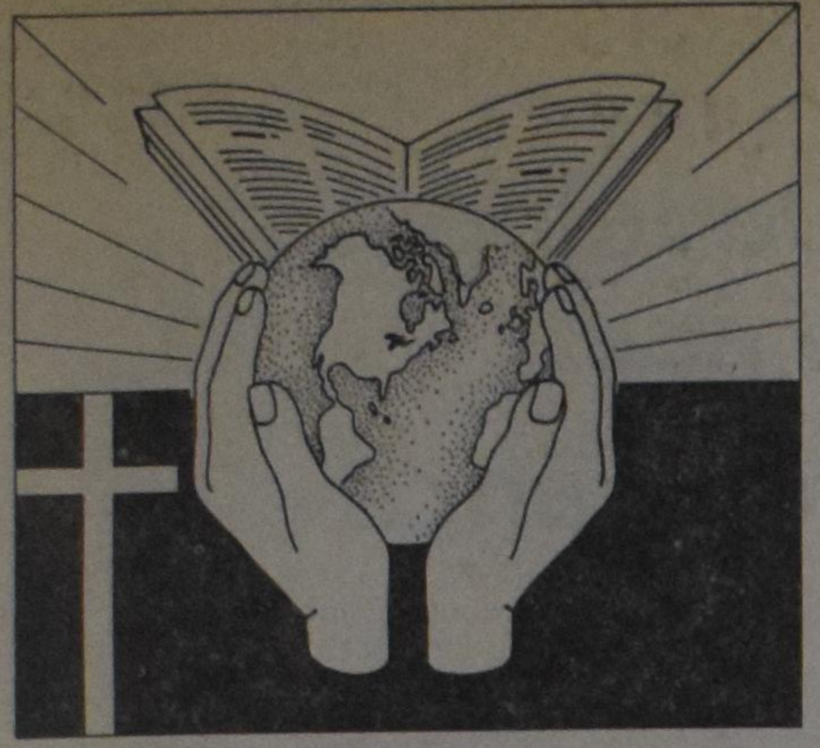
Colossians 3:15

"And let the peace of Christ rule in your hearts . . . And be ye thankful."

Walter, Diane, Alice, Marg,
Jo-Anne, Ralph, Arthur,
Ricky

Opportunity to congratulate them will gladly be given on October 23, 1972.

8 Ridge Dr.,
Oakville, Ont.



ELECTION

By the time these lines appear in print the federal election in Canada is only a matter of weeks or for some subscribers even a matter of days. That means that we will again be faced with the difficult problem of how to cast our vote. We have experienced that with every election, but it seems that the problem becomes knottier.

There was a time that we felt pretty safe with the advice to vote for the candidate of our choice. As long as we were able to bring to the candidate's attention what we wanted in the country's politics, we did not care so much about the party this particular candidate represented. However, experience has taught us something. It is not the candidate who sets the policy, it is the party which does so. We have discovered that the discipline in a political party is pretty stiff.

We may as well admit that we feel kind of lost in the political maze. We would like Christian principles applied in the political life of the country, but we have not found any of these Christian principles in the election speeches or in the election literature. There is much talk about the unemployment or about the foreign policy or about privileges (or the lack of them) in parliament, but nothing is said about the principles of politics. It is therefore understandable that there are people who are inclined to hand in their ballot without marking their vote as a silent protest against this political emptiness. However, this does not have the effect these people would desire, since those blank votes could very well help support the party which they would like to win the election least of all.

When we vote, we have to consider both the candidate and the party which he represents. The candidate in our riding is the man or woman who will represent us in Ottawa. But just as important if not more important is the party of that candidate. As long as we do not have a Christian political party, we may do well to choose the party which most likely will be prepared to be open for Christian influence. But we should not stop here. If we have thus made our choice, we should let the candidate know that we have elected him in the confidence that he and his party will give consideration to our Christian principles.

This does not mean that we have to write out a complete program of Christian political action. Many of us would not be able to do this. However, what the candidate of our choice should know is that the word "Christian" to us means that Christ is the Ruler and that all power comes from God, so that the government is a servant of God. The candidate of our choice should realize that we cast our vote for him or her because we believe that the civil government is an instrument in the hand of God in order to maintain law and justice so that (as article 36 of the Belgic Confession says) "the Kingdom of Christ thus be promoted."

We should be willing to help one another in giving this testimony. We all know and realize that our wings are clipped. We cannot fly as we want to. We cannot influence the political scene of Canada in a direct way. But we are not hampered to give our testimony. We should vote, but let us do it conscientiously, telling our candidate that we see the government as a token of the grace of God and that we expect him or her to represent us in Ottawa in that frame of mind.

D.F.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
Oct. 30	Oct. 27	Oct. 25 noon
Nov. 6	Nov. 3	Nov. 1 noon
Nov. 13	Nov. 10	Nov. 8 noon
Nov. 20	Nov. 17	Nov. 15 noon

THE PROBLEM OF WORK

(III)

(By THEODORE PLANTINGA)

Working Together

There is one major obstacle to putting the idea of work as managerial into practice, i.e. the fact that many jobs in the modern world require the co-operation of a number of individuals. Thus far I have treated work largely as an individual enterprise, but there are in fact few occupations that do not require a certain amount of "working together". It is in the "working together" situation that the managerial character of work is so often lost, for a group of persons assembled to perform a particular task easily form a hierarchy with leaders issuing orders to those below. Those who apply the norms of efficiency and productivity to work quickly conclude that work must be hierarchically organized and that the managerial or democratic side of work must be minimized. (There's always the company suggestion box!)

In response to this criticism of the managerial emphasis, we should note first of all that it is an open question whether specialization in work and a hierarchical arrangement really enhances productivity. Worker dissatisfaction is on the rise in assembly line plants that break up jobs and functions to the maximum degree, and industrial sabotage by workers is becoming a major problem. Some of the workers in these assembly lines hate their jobs so fiercely that they can barely bring themselves to perform the simple tasks required of them. Meanwhile, innovations being introduced in manufacturing plants in various parts of the world seem to indicate that high productivity is also possible when workers are given some control over their work and are allowed to perform a variety of tasks (usually on the same manufactured item).

We should not be too quick, then, to assume that allowing workers managerial control over their work and working conditions will lower productivity. But even if it does, there is a second, more important consideration to be kept in mind, namely, whether efficiency and productivity is the highest norm to which work is subject. Production is not the sole purpose of work; work is first and foremost man's primary way of realizing and expressing himself and of serving his god (whether it be the Creator of heaven and earth or a false god and vision of life). Therefore, the highest norm for organizing work is whether it enables man to express himself and serve his god. Man does not exist for the sake of work, but work for the sake of man. Thus, when theologians wonder whether work in modern society can truly be regarded as service to man and glorification of God, they should not be so quick to discard the Christian view of work. Perhaps it is work, rather than our (normative) view of it, that needs to be changed.

Life Without Work?

In raising the question of life without work, we have returned to our point of departure. This series began with the observation that we are exhorted to give up the Protestant work ethic in favour of the "Mediterranean spirit". After distinguishing clearly between work and "making money" and discussing further the nature of work, we now return to the question with which we began.

When we ask advocates of the Mediterranean spirit how we are to keep ourselves occupied if not with work, they tell us that we must turn instead to leisure. What they mean by leisure of course is more than sitting in a lawn chair in the back yard soaking up the sun; leisure is not to be identified with the kind of rest that many of us need to face another week of work. The concept of leisure has a long history within western civilization, and the proponents of leisure as a new way of life can draw on that history to demonstrate what a life of leisure would be like. Sebastian de Grazia, an American political scientist and author of a book entitled *Of Time, Work and Leisure,* is a proponent of leisure. His publisher informs us that De Grazia who maintains a home in Italy and spends a good deal of time there, presents an outlook that is "Mediterranean in the classic style". In the book De Grazia tells us that ". . . no one has thought about leisure so well as the Greeks" (p 30). And among the Greek thinkers, Aristotle is the great philosopher of leisure. What is leisure on Aristotle's view? De Grazia sums it up in the following words: "Leisure is a state of being in which activity is performed for its own sake or as its own end" (p. 13).

Leisure so understood is far from a passive matter. He must be careful not to conceive the relation between work and leisure as the relation between the active (activity) and the passive. Leisure is also activity. The term 'leisure' covers a whole field of activities and diversions that must be distinguished from one another.

Leisure and Amusement

One very important distinction within the field of leisure is that between amusement and the kind of self-cultivation that the Germans speak of as *Bildung*. The philosopher Kant thought of *Bildung* as the "culture of the soul which one could also, to a certain extent, speak of as physical". Although *Bildung* is an important concept in German thought, it has no exact equivalent in English terminology. The term 'cultivation' is perhaps the best available, provided that it is freed from agricultural connotations. This "culture of the soul" or cultivation of the mind is an active process that begins in school and continues throughout life. It is deliberate and planned. As such, it contrasts sharply with mere amusement or the search for diversion. Many of the most popular amusements are largely passive; they capture the attention of the person being amused (the spectator), thereby keeping his mind off other things.

This distinction between leisure and amusement cuts through the group of activities that we call "hobbies". Some hobbies fall within the realm of cultivation, such as the gathering of knowledge and materials on some subject of minor interest. On this continent the American Civil War is a great favourite, and many Americans have given much of their spare time to studying some aspect of that struggle and collecting materials that have to do with the war. The rock, stamp and butterfly collections of children also constiute a form of cultivation. Other hobbies are mere amusement, ways of passing the time, like the favourite game that a group of friends may play one evening per week.

When the advocates of the Mediterranean spirit hold before us the prospect of life without work, they have in mind a life dominated by cultivation, as De Grazia's definition of Aristotle's view of leisure clearly implies. For a concrete picture of such an existence, the advocates of life without work can point to the leisure class throughout history. During most of the eras of western civilization, there have been groups of people (e.g. aristocrats) who did not work but lived on income from inherited wealth. Many of those people have given themselves to a life of amusement, which often becomes the life of drunkenness and debauchery. But some of them have chosen instead for a life of cultivation; they have supported intellectuals and artists and have sought their company. The existence of these cultivated aristocrats is then regarded as evidence that the life of leisure, which is not without perils of its own, can be spent in a noble and satisfying way.

Cultivation

It is very important to keep the distinction between cultivation and amusement in mind, for some critics of the life of leisure seek to destroy the idea of life without work by attacking the life of amusement. That the life of amusement leads to dissipation, frustration and boredom has been admitted by thinkers of many persuasions; existentialist writers, in particular, have made much of this. But demonstrating that the life of amusement is a dead end (literally) does not yet prove anything for or against the life of cultivation. If we reject the life of cultivation, we will have to do so on some other grounds.

It cannot be denied that the life of cultivation has its appeal — for Christians as well as non-Christians. The notion of cultivation even echoes work, and we often use the word 'cultivation' in summing up the "cultural mandate" that God gave to man in the Garden of Eden. Could we perhaps say that the entire Christian life is a life of cultivation?

In raising this question, we are getting close to the central question of what it is that gives life its meaning for man. In Humanist circles where the idea of cultivation or *Bildung* is influential, the life of cultivation is a life full of meaning. The source or origin or locus of meaning, on the Humanist religious worldview, is man himself, who is conceived as essentially reason or mind or — sometimes — spirit (a more encompassing notion than that of mind). In cultivating the mind or spirit the Humanist is opening up meaning. He is rendering the highest service that he recognizes, service to man himself, for there is no being greater than man. On the Humanist worldview, then, cultivation of the mind (whether undertaken full-time or part-time) is a fulfillment of the Humanist "cultural mandate". It is a glorification of the divine, for the divine exists only in man.

The Christian is also called upon to cultivate, but his cultivation includes dominion over the entire earth. Man is the crown of creation on the Christian view, but he is not the source or origin or locus of all meaning. The cultural mandate of Genesis 1 includes the cultivation of the mind, but only as one of a host of potentials in the creation to be opened up. The process of opening up these potentials is man's task, his work. Thus, the Christian's life of cultivation is at the same time a life of work. The process of opening up these potentials manifests itself as service. In servicing our fellow man we serve God, for he is not to be served in rituals and sacrifices but first and foremost in our work.

Christian Concern

The critique of the life of cultivation implied in what I have written is not merely academic. It has to do with one of those tricky questions of spiritual discernment that face all Christians who live in the modern world, and therefore the entire matter should be thoroughly discussed in Christian circles. It is a tricky question because cultivation of the mind, which in itself is quite proper and occupies an important place in human life, is ripped out of the context of a life of service to God and our neighbour and is used in the service of a false faith. This shows us again that the spiritual discernment necessary for Christian life must consist not so much in judging actions or deeds as such but in judging what lies behind them, i.e. what spirit animates them, what ultimate purpose they serve, into what context they fit. The drinking of alcoholic beverages, for example, is not wrong in itself, but it is wrong whenever it becomes part of a life of dissipation and drunkenness. Likewise the cultivation of the mind is not wrong in itself — although some Christians have insisted that it is — but it is wrong when it becomes part of the deification of man involved in the Humanist faith.

In answer to the question of life without work we must say, then, that it is a possibility that has been realized in history but that it should not be adopted by Christians as an ideal. A life given to amusement is a life without meaning, and such a life bears its own judgement within it. And a life of leisure conceived as cultivation or *Bildung* is a life that denies the norm of service to God and one's neighbour. But that is not to say that there is no place for amusement and cultivation in the life of the Christian. How are work, cultivation and amusement to be related in life today?

Calvinist Ethic

We must start from the conviction that life as understood in the light of the Scriptures revolves around work (conceived as service). This implies, of course, that cultivation and amusement must somehow be subordinate to work in the larger context of human life. In the first article in this series I spoke of modern attitudes toward work in terms of a Calvinist ethic and a capitalist ethic. I went on to say that the capitalist ethic (which sees work simply as "making

(Continued on page 9)

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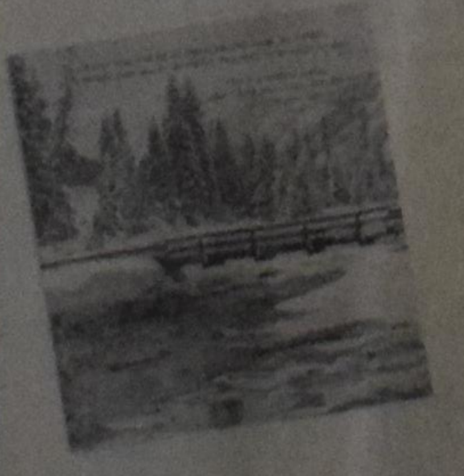

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OTTAWA REPORT

The Challenge of Immigration

by Norman Campbell

Parliamentary Press Gallery

(Canadian Scene) — On the average, post-war immigrants are better educated than the Canadian-born laboring class.

This is the conclusion of Dr. Edgar Ziegler, chief of research in the immigration and foreign manpower division of the Department of Manpower and Immigration. Dr. Ziegler writes: "The characteristics of the post-war immigrants are more geared to the labor market than those of native-born. The proportion of males is usually larger than that of females. Further, there are many single persons in the age groups under 34 destined to the labor force. On the average, post-war immigrants are better educated than Canadian-born labor."

Dr. Ziegler's study shows a persistent inverse relation between education and unemployment, a conclusion corroborated by a study of new immigrants now under way in the department. A well educated person, newcomer or native-born, may take longer to find a job, but once he has, he is less exposed to unemployment.

In an article which appeared in a recent issue of Canada Manpower Review Dr. Ziegler pointed out that because of the surge of births in the 1950s, Canada has a high growth rate in the labor force. At 3.1 per cent in 1971, it was twice that of the United States, five times that of western Europe.

The newcomer to Canada may encounter more difficulties than the native-born in finding his first job, but after the first two years the unemployment rate of the two groups is about the same. Then, because of higher education, the newcomer group may emerge with less unemployment.

In 1971 only two per cent of immigrants arriving were in the unskilled labor category. About 19,000, or 30 per cent, were in the professional, technical and managerial category. About 26.4 per cent were in the blue-collar groups —manufacturing mechanical and construction trades.

The term "grave" is applied to to the unemployment situation in the Ziegler article. A target of five per cent growth annually in the Gross National Product is suggested, but it is conceded that "the trade-off between price increases and reduction in unemployment has worsened. In order to reduce unemployment, one has to accept a higher rate of price increases than in previous years".

If the Ziegler conclusion is correct, it represents a dilemma for all political parties. It presents an alternative — price stability and more unemployment or higher prices and more jobs.

What might be construed as a criticism of the regional development policies of the Government is contained in these two sentences: "Capital investment in less developed regions has proved very expensive. It has required an average of about $40,000 to create one new job."

Dr. Ziegler says immigration will be a challenge in this decade inasmuch as "a decision will have to be taken whether immigration should be supplementary to the requirements of the labor market or become part of population policy."

There is no sign that this decision is about to be made, nor is there any indication that immigration policy as such is playing an important part in the federal election campaign.

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It finally happened. The dreams of many have become a reality. Project Bonaire is here . . . and flourishing.

Project Bonaire started The Back to God Hour ministry on a whole new concept of gospel witnessing for the church. It brought together literally thousands of people, from bank presidents to school children. People separated by natural boundaries, but unified for one cause—bringing the Word of God to all people.

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The daily 1½ hours of broadcasting which has become known as project Bonaire is aired in three languages. The English program is beamed to the target areas of India and Southeast Asia on a short wave transmitter. Without exaggerating, we can report that this beam reaches almost the entire world. The daily program of the Christian Reformed Church is known as RADIO TODAY and consists of music, news, and messages dealing with the crucial issues of life in the light of the abiding principles of the Word of God.

The Spanish half hour segment of Project Bonaire is RADIO 3-16. This broadcast can be picked up in all the lands of South America. In addition the Spanish program LA DE LA REFORMA is heard every Sunday, reaching the entire Latin American world south of Mexico.

The third segment of the 1½ hours of daily programming is IADIO 73-15, which is our new Portugese program immediately preceding the Spanish broadcast. This radio mission effort is beamed into the vast country of Brazil where over five million Portugese-speaking people live.

In adidtion to these English, Spanish, and Portugese programs, every night, when most people in Bonaire are asleep the transmitters are still broadcasting the daily Arabic ministry of the Christian Reformed Church. This broadcast reaches the Arab world at 6:45 a.m. Finally, Trans World Radio in Bonaire broadcasts the French ministry of the Christian Reformed Church once every Sunday to the French-speaking people in the Caribbean.

Radio is indeed an effective means of cummunicating the "Good News". Those people who are currently supporting Project Bonaire through their own Personal Radio Mission plan are able to reach 5,844 radio sets every day for only $1 a month. We feel it's the best "bargain" available today in our mission effort. If you're interested in making it part of *your* mission effort, write to: Personal Radio Mission Plan, c/o The Back to God Hour, Chicago, Illinois 60628.

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PASTORIAL COUNSELLING

Developing inner resistance

REV. RALPH HEYNEN
PINE REST CHRISTIAN HOSPITAL CHAPLAIN

I'd like to talk with you today on the subject of "Developing Inner Resistance". I have received a letter recently from a thirty-five year old wife and mother which speaks of an intense struggle that she has within herself. She has been involved in certain things which have gotten her into some difficulty before she was married, and now she finds that the temptation at times becomes so terribly strong that it takes a great deal of courage to resist. She will say, "If only I could live these moments over again, how different it would all be." Now when you think of this matter of trying to resist evil, resist things that are wrong, I think it strikes an echo in the hearts of most of us. Man is fearfully and wonderfully made and it is true also about the constant warfare which there is within himself. There are certain things that he knows that he ought not to do and yet does them. There are certain things that he ought to do and he doesn't do them, so that there is the struggle between right and wrong, between the good that is in us and the evil that is in us. Paul talks about this in the last part of the seventh chapter of Romans when he speaks about the struggle within his own heart. The good that he would, he did not do, and the evil that he would not, he did. Now I think we find illustrations of that in life. Scripture talks about the old man of sin and the new man who has been born again into Christlike nature. Each of us has the capacity for evil or for good. Each man decides which of these two will have the upper hand. If I am angry with a person I can clinch my fists and do him harm, but I can also open my hand and use it in a warm handclasp showing that I am ready to forgive and to be his friend. The battle between these two natures remains with us constantly in life.

Now when it comes down to it, the first question that all of us must answer, "Do we really want to resist evil? Do we want to break with a certain sin that bothers us in our lives?" Or, are we sort of caught in the web of circumstanses so that we cannot possibly break from these habits because we really don't want to? Now don't take that statement immediately and reject it, because often the things that we say on the surface that we don't want are the things that we hate, are the things that give us a sense of satisfaction. There is a certain sense of fun in doing that which is wrong, and even though the results may often be something that are rather tragic and when you hear the piercing cry of anguish that comes from people who have remorse, you begin to realize what a tremendous power this can be in us. A little boy comes to his mother after he has done something wrong and he says, "Mother, I'm sorry." She keeps an eye on him for a little while and then she says, "I don't really think you're sorry because you're not sorry enough to quit what you were doing." When we quit sinning and live a changed life we prove the genuineness of our desire to overcome it, and so it's good to ask ourselves first of all, "Do we really want to change? Do we really want to resist that which is evil and which causes us trouble?" Oh, of course, there are weak characters and all of us have certain weaknesses in our lives; there are people who are not honest and who possibly go through life with a certain sense of dishonesty; there are some people who have sordid thoughts and who let these thoughts fester within them and they don't really fight because of the fact that they are not really trying to overcome that which is evil.

It is important for us to learn from our failures. Scientists and inventors seldom gained success in their earliest attempts. They learned from failures. Going through school we often learn by trial and error methods. We find certain things that don't work out and then again you try to find the right solution. Now how then do we overcome these weaknesses? I believe that we have to do this by building up the power of resistance. We do this in the field of medicine, for example. It isn't only a matter of using strong drugs to kill germs but you try to build up the body so that it becomes more resistant to germs and so that in this way you can remain more healthy. We do the same thing in a mental hospital. It isn't just simply a matter of helping people get rid of some thoughts that may not be in line with reality or feelings that are upsetting them; we don't work so much with the unhealthy part of the person, but we try to build up that which is healthy in the person. In all of us there is something unhealthy, but there's also something healthy. We should learn to build up our resistance so that in this we can overcome the things that are unhealthy by building good habits of living in a more healthy way.

I would like to suggest that there are three steps that we must take in order to build up resistance. First of all, this requires careful introspection. Try to find out where our weak spots are. We're often surprised when somebody points out to us the fact that we do have weaknesses, that there are some sins into which we slip and fall. No one conquers this kind of failing unless he first of all recognizes that this is something he must overcome; this is something that he must conquer. The second step requires that we're going to make a choice whether we really want to conquer the evil or whether we are going to allow the evil to conquer us. We have to make a firm resolve that we're going to overcome the evil. If there is a sin into which we have slipped we have to be on our guard, but then we must set our will in the direction of trying to overcome, and then the third step, and I believe this is one of the most important, is, you've got to build a new way of living, a new habit of living. You don't break an old habit by merely saying, "Well, I'm going to forget about it," but you break it by building a new habit, a better one. You don't overcome sin just by saying, "I'm sorry about it; it's too bad, and I only wish I could live it over again," but you overcome that kind of sin by building a life that has a structure to it which enables us to resist the evil and to be strong in the face of temptations and to fight more valiantly in the battles of life. Now this requires a good deal of will power and I think this is something in which a lot of people are terribly short. We don't have a lot of will power; in fact we don't talk about it a great deal any more. Now I know, when you talk about the will you need something that's going to fire off the will. If a person says, "I'm going to do this but I don't think I can," he is not going to do it. The idea must be that we have to build up within us the desire to really overcome that which is evil and to do the things that are pleasing in the sight of God. I like to think of life as being a matter of trying to find out the will of God for us in a special way, and there is a will of God that is particularly there for you and particularly for me.

The point is then, if we really search out what God wants us to do and the way God wants us to live, we're going to have a higher source of power to draw on than the weak and frail resources of our own hearts. We're going to be able to draw on the power of an omnipotent God who links His arm with us and says, "Come, walk with me." To me this becomes a way of building up resistence. I like the story of Joseph, when he came face to face with the kind of temptation that most of us would not have been able to resist when he was tempted by Potiphar's wife was rather flattering to him. Joseph thinks of it not just in terms of his own passions and desires or the promotion he could have gotten from Potiphar's wife, but he stands before God and he says, "Could I do such a great sin before God?" To me that's the power of resistance. If we will only build our own wills so that it may conform more clearly to the will of God, then we don't have to be driven by the whiplash of an accusing conscience, but we will be drawn by the higher incentive of the love of God. Learn to develop the power to resist. We need it today. We're going to need it even more tomorrow.

OUR THOUGHT FOR TODAY: When we walk through the valley in the blessed consciousness that God is also there, we can see that the valley is only a stretch of land between two mountains, and that we go through the valley onward to the mountain tops of glory.

AMISH SUFFER GENETIC DISEASE

LANCASTER, Pa. (EP) — Inbreeding among Old Order Amish in Eastern Pennsylvania fosters diseases and genetic mutations rare in other parts of the world, a study reveals.

Dr. Victor A. McKusick, a Johns Hopkins University geneticist who has studied the Amish for a decade, declares that the most dramatic of the conditions found among the Lancaster clan is congenital six-finger dwarfism.

The malady is found among at least one in each of the 37 Lancaster Amish families. Dr. McKusick says it is traceable to an Amish family that came to Pennsylvania in 1774.

Victims of the hereditary disease which is known as the Ellis van Crevald syndrome, rarely reach five feet. They have six fingers on each hand and serious defects approximately 50 per cent of the time. Only 60 cases of six-finger dwarfism have been documented in the entire world, the researcher stated, until he began the Lancaster study. At present some 75 cases of the disease have been identified among the 37 afflicted families.

Another inherited trait among the Amish is the absence of the third joint in the fingers, just behind the finger nail. McKusick has traced this mutation back two generations to one Amish family.

Twenty-three per cent of the 10,000 Lancaster County Amish farmers bear the name of Stoltzfus, and are descendants of Nicholas Stoltzfus, one of the original settlers. Fifty per cent of the balance have five family names: King, Fisher, Beiler, Zook and Lapp.

Since the initial migration to the U.S. in 1730, there has been almost no new blood in Lancaster. Nearly all Lancaster marriages involve union of persons related at least as closely as second cousins.

Let's Play Chess

Editor: Charlie Hess

SIMPLE ENTERTAINMENT WITH SMALL REWARD

Editor: Charlie Hess

This time I present a rather simple ending, but, of course, you you have to see the idea. The black Pawn is perfectly free and will certainly queen, but is white really without any promotion chance? Well, you have to find that out. The anonymous composer says that this one-sided position is a draw. Those who can prove that they agree deserve 3 points.

For this occasion the deadline will be postponed a bit, that you still have some time for this one. I expect all your solutions not later than the 25th of November (postmarked), with 5 days more for those who live outside of Ontario.

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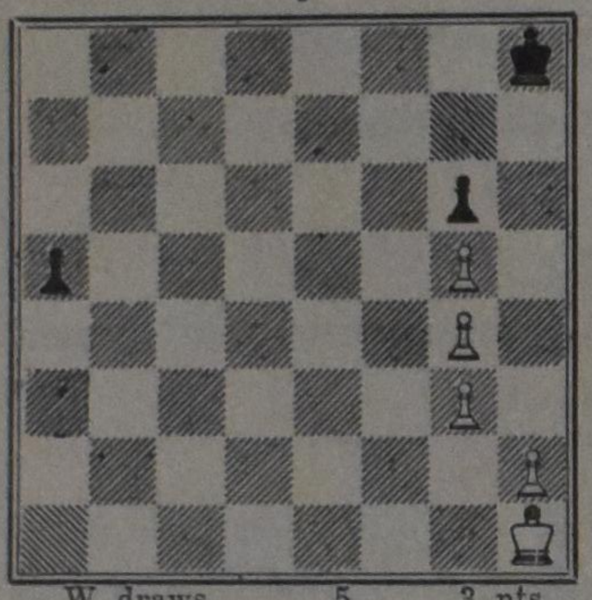

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Marriage Enrichment Conferences

by A. VANDER MAAS, M.D.

Three successful Conferences were held last winter and the reactions from the participants were so appreciative and encouraging, that we expected a lot more interest this winter. Quite a few times we had to hear on the second day of these weekends: "We had never thought it would be like this."

However, to our amazement not one couple has applied so far. I suspect that one of the reasons is a very understandable reluctance to expose such a private and vulnerable part of our lives as marriage is. Let me therefore once again say a few words about these Conferences.

In essence they are a personal thing between each husband and wife. The entire group is together when the leaders explain the next step and share some experiences from their own marriage. Most of the time is spent getting to know yourself a little better and growing in understanding your spouse, in accepting the other as he or she really is, not as you wish he would be or as you expect him to be.

Apart from the fact that your own marriage is not talked about, the Conferences are also not a "sensitivity training". They are an intensely christian approach, centered around the Word. Some people have wondered about the Sunday worship. We always have two services, which are oriented to the theme of the Conference.

I could go on and tell you more about the methods used, about the film with discussion that we usually have on Saturday, about the many topics that we cover, or about the main purpose of these Conferences: how to gain deeper confidence and understanding of one another. I would rather just say: why don't you try it? Remember, these weekends are to help strengthen normal marriages. But if you feel yours is weak, come just the same.

A few months ago two of the couples that have been leading these Conferences were invited to present this subject in the form of a panel discussion before the Ontario Christian Reformed Ministers' Institute. We were very thankful for this opportunity to give many ministers and their wives a little taste of the experience of these weekends and of how they have influenced our own marriages. We have of course invited all these ministerial couples to attend one of the Conferences this coming winter, to get a first-hand impression of what it can mean for their marriage and therefore others in their congregations. We hope that if and when they decide to sign up, their consistories will allow them a Sunday off (till 4:00 p.m.). By the way, would not this project also be an excellent one to be remembered by those who do home visiting in our congregations?

Those interested may contact Mr. W. E. Bickford at the Salem Christian Counseling Clinic, 900 Albion Road, Rexdale 613, Ontario. Telephone 1-416-742-1624. The fee has been kept at a mere $4.00.

We had to decline a sudden opening at a beautiful center for October 27-29 . . . unless a flood of applications will come in early enough yet.

SOLVING PROBLEMS IN MARRIAGE, by Robert K. Power, Grand Rapids; W. and B. Eerdmans Publishing Co., 1972; 148 pp., $2.45.

Reviewed by REV. MICHAEL DEVRIES

It is one thing to bemoan the alarming rate of mariage breakup, it is quite another thing to do something constructive about it. Dr. Bower is obviously interested in the more positive approach and presents some wonderful assistance to couples who find difficulties in their marriage relationship.

This book contains excellent guidelines for Christian couples. In a very clear logical and helpful way the author succeeds in tackling basic problems in marriage. Bower is an experienced marriage counselor and this is apparent throughout the book. No easy solutions are offered but the reader will receive a lot of practice insight and earn new ways of coping with conficts. The basic prerequisite for the solution of marital problems is the New Testament concept of *agape* (love). But this is not left to the reader in a general way. This book contains effective counsel about openness and self-disclosure in marriage, about the dangers of idealistic thinking, the way toward realistic self-images and successful marriage, the best way to improve communication or dividing responsibility, and a fine discussion about sexual relationships. Each chapter is well illustrated with case material and a short summary.

I recommend this book to every couple — not just for those whose marriage is in jeopardy. Pastors may find here a ready tool in their counseling. The use of books and other forms of professional literature can be used effectively in helping the troubled husband or wife. May this book be read by many and help couples to make their marriages stronger and happier.

Members of the First Christian Reformed Church of St. Thomas, Ont., sang Dutch songs at the Talbot Shivaree Fall Festival, held last month. Also a Dutch Windmill Float took part in the parade.

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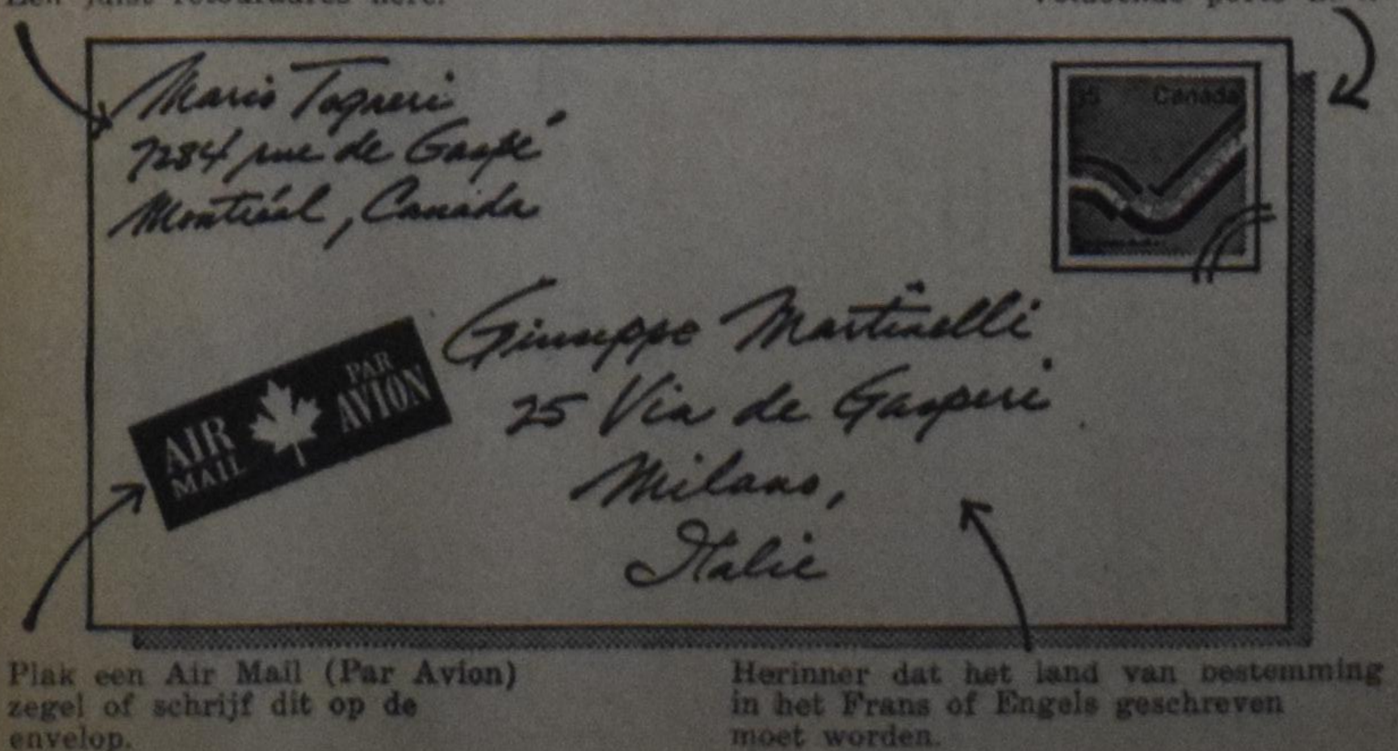

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Herinner dat het land van bestemming in het Frans of Engels geschreven moet worden.

Canada Post Postes Canada

"Ik doe niet meer mee"

Hoeveel lezers "Calvinist-Contact" heeft valt moeilijk te schatten. Iedere week komt de krant in zo'n tienduizend gezinnen, maar wij weten dat (helaas) verscheidene abonnees ons blad samen met anderen lezen. Bovendien wordt "Calvinist-Contact" gelezen door meer personen dan de abonnees alleen, zodat voorzichtig berekend men mag aannemen, dat iedere week het blad door zo'n dertig tot veertig duizend mensen gelezen wordt. Dat is een hele groep en men mag niet verwachten, dat al die mensen in alles glijk denken. Ook al zeggen zij calvinisten te zijn en het "reformed viewpoint" te onderschrijven is er nog genoeg, waarin zijn van mening verschillen.

Dat is op zichzelf niet bevreemdend en nog minder beangstigend. Gelukkig laat onze zienswijze genoeg ruimte over om verschillend te denken, al zijn wij het op principiele gronden van harte met elkaar eens.

Daarom was het vreemd, toen wij dagen een brief kregen van een abonnee, die ons schreef, dat hij "Calvinist-Contact" niet langer wenste te ontvangen, omdat het van de "reformed line" afweek en een gevaar voor de jeugd was geworden. Nu komen en natuurlijk wel eens meer bedankjes binnen en het is nooit prettig om iemand van de lijst van abonnees af te voeren. Maar het is pijnlijk als het op deze gronden gebeurt.

Wij zijn wel nieuwsgierig waarin "Calvinist-Contact" van de "reformed line" is afgeweken en in welk opzicht ons blad een gevaar voor de jeugd is geworden. Maar dat zullen wij waarschijnlijk niet te weten komen. Echter, het is voornamelijk de tendens, die uit deze brief blijkt en waartegen wij willen opkomen. In plaats van elkaar te helpen wanneer wij menen, dat iemand (of een krant) verkeerd gaat, laten wij elkaar los. In plaats van uiting te geven aan ons verschil van inzicht, zeggen wij tegen elkaar ik doe niet meer mee. En daarmee ontdoen wij onszelf van de verantwoordelijkheid jegens elkaar.

Het valt ons moeilijk om zulk een houding "reformed" of calvinistisch of zelfs christelijk te noemen.

Wij geloven niet dat wij die kant opmoeten. Wij leven in een groot land waarin wij elkaar hard nodig hebben. Wij erkennen ten volle, dat "Calvinis-Contact" slechts een hele kleine dienst bewijst, dat onze krachten en middelen maar zeer beperkt zijn, maar wij beseffen tevens dat wij een enorme ruggesteun hebben. Wij weten, dat wij uit genade deel uit mogen maken van Gods grote plan. Het is onze wens en ons gebed, dat deze krant mag meehelpen, dat het zijn lezers dichter bij God mag brengen en wezenlijk het Koningschap van Jezus Christus in hun eigen leven en in het leven in het algemeen tot uiting brengen mag. Of wij hiermede van de "reformed line" afwijken of een gevaar voor de jeugd betekenen laten wij voor de beoordeling van wie dat zeggen. Maar dat wij samen het voorrecht hebben om Gods medearbeiders te zijn, is een bron van dankbaarheid en vreugde.

D.F.

Onverschilligheid

In Praag worden aan de lopende band politieke processen gevoerd tegen personen, die met Dubcek hebben getracht, het Tsjechische communisme een menselijk gezicht te geven. Het gebeurt allemaal onder toezicht van de Russen, die het land hebben bezet.

Hoe reageert de bevolking?

Het antwoord op die vraag is buitengewoon leerzaam, special voor hen, die menen, dat we bij een eventuele bezetting door communistische geweldenaars nog al wat kunnen verwachten van het geweldloos verzet. Ook in Nederland wordt die mening nog altijd verkondigd.

Een bevolking kan zich verzetten, zoals de KP het tegen de Duitsers heeft gedaan. Een kleine groep dééd het, duizenden dekten het.

Een bevolking kan zich verzetten met allerlei wapens in woord en geschrift. Met als laatste wapen de humor, die een "verhaal" vertelt.

In Praag is men in overgrote meerderheid alle stations van het verzet al gepasseerd. En daar heeft de bevolking nog maar één toevluchtsoord: de onverschilligheid. En die komt, *als het volk verpulverd is en geestelijk verdoofd.*

Dat bereikt de dictatuur met de moderne middelen, die haar ten dienste staan.

Friesch Dagblad

Sprookje

Ieder kan weten wat er tegen 't einde van de Tweede Wereldoorlog en in de periode die daarop volgde in Europa is gebeurd. De Russen hebben de onafhankelijke staatjes Estland, Letland en Litauen ingelijfd en streven een volledige Russificatie van deze landjes na, voor een deel met de hardste middelen. Zij hebben voorts Polen, Oost-Duitsland, Roemenië, Bulgarije, Hongarije en Tsjecho-Slowakije tot vazalstaten gemaakt en in al deze landen een communistisch regime gevestigd, dat zo nodig met bruut geweld in stand wordt gehouden. Pogingen om dit juk af te werpen — zulke pogingen zijn er heel duidelijk geweest in Polen, Oost-Duisland, Hongarije en Tsjecho-Slowakije — werden met kracht van wapens neergeslagen. Russische tanks en machinegeweren braken de weerstand van de bevolking. En daarna kwamen de processen en de harde vonnissen. Momenteel weer in Tsjecho-Slowakije.

Hoe het in de Sowjet-Unie toëgaat wanneer schrijvers, kunstenaars, geleerd het wagen fundamentele kritiek uit te oefenen, wat Joden overkomt die naar Pallestina willen, wat de christenen van de ondergrondse kerk te verduren hebben zowel in Rusland als in verschillende andere communistische landen, kan leder weten die ogen en oren niet toestopt.

In Rusland is het communisme nu al meer dan een halve eeuw aan de macht. In de sinds 1945 tot vazalstaten gemaakte landen al meer dan een kwart eeuw. De hekatomben van doden die in bloedige zuiveringen zijn gevallen, in gevangenissen en concentratiekampen zijn omgekomen, de geweldpleging, kneveling en onderdrukking, het wegnemen van alle geestelijke vrijheid, de brutale agressie tegen volken die uit de communistische band dreigen te springen, het is allemaal oud en overbekend.

Wie kan nu wérkelijk geloven dat de zelfde lieden die dit op hun geweten hebben, opeens van aard en karakter zouden veranderen, zichzelf van grijpende wolven in vreedzame lammeren zouden transformeren en, wanneer het Westen zijn defensieapparaat afbrak en zich daarmee weerloos zou prijsgeven aan de communistische wereldmacht, niet deze ongelooflijke kans zouden grijpen!

Nederlands Dagblad

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheidsmiddel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

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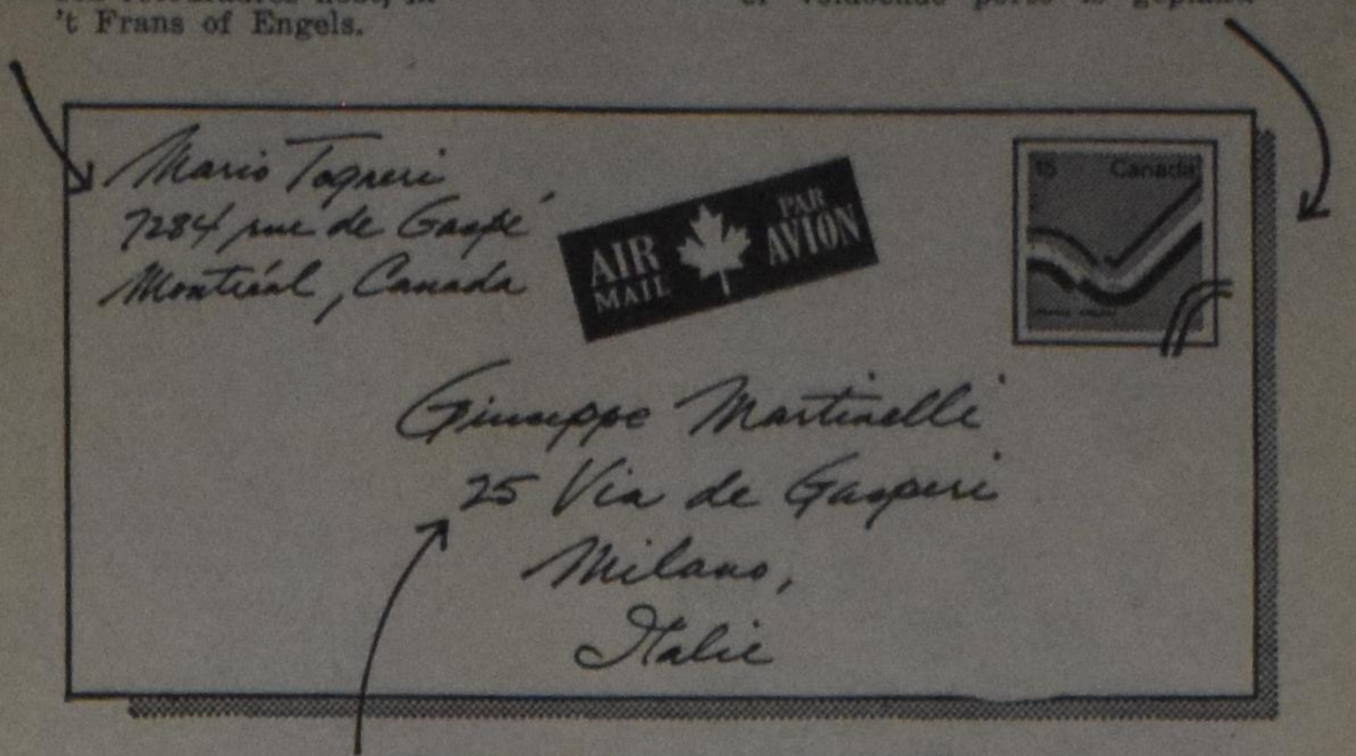

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Schrijf het land van bestemming in 't Frans of Engels

Indien U een pakket per zeepost verstuurt, verpak het stevig en bind het goed tesamen. Vraag Uw plaatselijke postmeester voor de juiste frankering.

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ALS U C.C. WAARDEERT — ***help ons dan door het aanbrengen van één of meer abonnees!***
We belonen Uw medewerking gaarne met een premieboekje.

Gratis hulp met al Uw immigratie problemen

Het invullen van een aanvraagformulier kost U niets. Het immigratie interview kost U niets. En zit er niet over in als U het Engels of Frans niet goed kunt spreken. Wij kunnen voor een vertaler zorgen zonder kosten Uwerzijds.

De mensen in onze Canada Immigration Centres zullen U helpen bij iedere stap, met elk immigratie probleem. En U wordt niets in rekening gebracht.

Zelfs wanneer Uw eerste aanvraag niet wordt ingewilligd kunnen wij helpen — met wat gratis advies.

U hebt er recht op gehoord te worden voor een herziening van Uw aanvraag, en om iemand mee te nemen om U te helpen indien U dit wenst. Vele goed aangeschreven raadgevers berekenen een schappelijke beloning voor hun diensten. Maar enkelen doen dit niet. Weest voorzichtig.

Kom en bespreek Uw probleem met ons, het hindert niet wanneer. Wij zijn hier om U te helpen.

Alle Canada Immigratie diensten zijn gratis.

Canada Immigration Centre
Manpower and Immigration
Bryce Mackasey, Minister

Centre d'Immigration du Canada
Main-d'œuvre et Immigration
Bryce Mackasey, Ministre

De KLM heeft deze winter een laag tarief voor U, ook als U slechts één week wegblijft !

Tussen 1 november en 15 december 1972 en tussen 5 januari en 1 april 1973 biedt de KLM een splinternieuw tarief aan voor een verblijf van 1 week. Tezamen met de bestaande tarieven voor een langer verblijf (die het hele seizoen geldig zijn), heeft U nu een ruime keus van mogelijkheden tegen een speciaal laag tarief naar Nederland te vliegen:

Hier volgen een paar voorbeelden:

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2 tot 3 weken	vanaf $361	vanaf $399
Nieuw! 1 week *	vanaf $214	vanaf $252
speciaal jeugdtarief (leeftijd 12 t/m 25)	vanaf $200	vanaf $215

* Plus minimaal $71 land arrangementen. Minimum 10 passagiers.

Het nieuwe tarief is van toepassing als U een van de aantrekkelijke tour arrangementen aankoopt uit het "8-Day Break-Away" programma van de KLM. Mocht U het overwegen even vlug voor een week over te wippen, dan is het in Uw voordeel Uw reisbureau of de KLM naar de brochure "The 8-Day Break Away" te vragen. U zult er geld mee besparen!

De vermelde tarieven voor langer verblijf in Nederland zijn U waarschijnlijk welbekend. Zij varieren enigszins naar vertrekdag en datum en U doet er goed aan Uw reisbureau of de KLM te raadplegen. Onthoudt wel dat *alle* KLM tarieven in de herfst, winter en vroege lente het goedkoopst zijn.

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Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het ammbeien slinkt en beschadigd weefsel heeft.

Een vermaard onderzoekinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken.

Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijk vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

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(Adv.)

Lied van de Geest

Heilige Geest, Gij hemelhoge,
Gij die het licht geeft in de ogen,
de warmte van de stem, de vreugde
in 't hart van de verheugde,
raak ook nu onze lippen aan,
geef ook nu tongen te verstaan,
wij talen naar uw woord, uw zin,
o Geest, woon bij ons in.

Heilige Geest, Gij eensgezinde,
sinds Babel tast men in den blinde,
wij zoeken allen eigen wegen,
o tolk, kom Gij ons tegen.
Wees de gids naar de ene stad,
wijs de weg, wijs het steile pad,
wees hartveroverend en spoor
ons aan en ga ons voor.

Heilige Geest, Gij kroongetuige,
zie ons voor koning Jezus buigen
en nederig om gratie smeken
en wachten op uw teken.
Steek ons aan door uw hoge vlam,
stuw ons voort door de wind die
kwam,
leid ieder volk met vaste hand
naar het beloofde land.

(Overgenomen)

Ik ben zo blij, ja, ja

Ik brei met
Neveda
Jij breit met
Neveda
Zij breit met
Neveda
Wij breien met
Neveda
Jullie breien met
Neveda
Zij breien met
Neveda
En allemaal kopen ze hun
Neveda wol bij
hun 'Hollandse Winkelier'

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IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren. en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door
CORNELIUS LAMBREGTSE

(59)

Kees wil een been, dat dicht bij zijn klomp uit de taaie grond steekt, met spade wat verderop werpen. Hij schraapt er per ongeluk met de scherpe kant van zijn spa tegen aan en dat maakt hetzelfde geluid als een ogenblik geleden toen zijn spa de scherven aanraakte. En al is dit zijn eerste kennismaking met wezenlijke mensenbeenderen, toch valt die geheel anders uit dan hij verwacht had. Hij had zich altijd voorgesteld dat die net eender zouden zijn als de verschillende dierenbeenderen die hij al zo vaak gezien heeft, en die wit en houtachtig zijn in plaats van zwart en steenachtig zoals deze beenderen. Even gaat de hoopvolle gedachte door zijn hoofd dat ze zich misschien vergist hebben — dat dit onwezenlijke schouwspel inderdaad geen werkelijkheid is maar ogenbedrog waarom ze straks hartelijk en opgelucht zullen lachen.

Hij gaat op zijn hurken zitten om die vreemde voorwerpen van dichterbij te kunnen beschouwen, en schraapt er nogmaals met zijn spa langs. Opnieuw weerklinkt een geluid als van staal op steen. Dan verzamelt hij voldoende moed om er voorzichtig met zijn nagels over te scrabben, en dat voelt net eender aan als toen hij met zijn nagels over de scherven schuurde. Nu grijpt hij het lange been beet en slaat het tegen een ander dat er vlak naast ligt. Ditmaal klinkt het als steen op steen. Dat lost het mysterie wel niet op, maar toch heeft hij nu niet volledig het gevoel dat hij echte mensenbeenderen hanteert, zij het dan van mensen die reeds honderden jaren geleden gestorven zijn, ook al omdat de beenderen niet steenkoud maar warm aanvoelen van de zon. Overmoedig stapt hij midden in de omgewoelde aarde en tussen de massa beenderen in. Die beenderen zijn van allerlei vorm en grootte, met hier en daar een gedeelte van een doodskop. Hij pakt zowaar een van die grijnzende dingen op en gluurt door de oogholten naar binnen.

Jan wil niet onder doen voor zijn vriend en volgt diens voorbeeld. Hun stemmen verraden eerst nog wel dat ze enigszins huiverig zijn van die vreemde ervaring, maar daar ze tegenover elkaar bewijzen willen dat ze heel niet bang zijn, beginnen ze hoe langer hoe drukker te praten en hoe langer hoe overmoediger te doen. Ze nemen elk twee doodskoppen in beide handen en kletsen die tegen elkaar. En vanwege het geluid dat dit voortbrengt, maken ze zich wijs dat het twee keistenen zijn.

Fransje staat er met ontzetting naar te kijken. Hij wil er tegen protesteren, maar weet niet op welke grond. Vergeefs zoekt hij naar woorden om zijn broer en diens vriend te weerhouden van wat hem als ontzettend goddeloos voorkomt, maar hij weet niet of dat zo is en hoe hij dat aan moet leggen. Zijn hart bonst in zijn keel en zijn droge lippen fluisteren onhoorbare en onsaamhangende woorden. Onwillekeurig kijkt hij naar zijn kroesje dat aan zijn bevende hand hangt. Hij verwacht haast dat dit zich ook veranderd heeft in een grijnzend zwart doodshoofd. Hij zucht van verlichting als hij ontdekt dat het nog steeds het zachtglanzend en dierbaar voorwerp is van voorheen, maar niettemin houdt hij het een beetje verder van zich vandaan.

De jongens worden hoe langer hoe overmoediger. Eerst trachten ze de schedels te breken door het ene doodshoofd op het andere te laten vallen, en als dat niet gelukt, smijten ze ze uit alle macht tegen elkaar. Dan ontdekken ze dat het toch ook weer geen wezenlijke steen is waar die griezelige voorwerpen van gemaakt zijn, want ze vermogen ze niet te breken. Wel vliegen er enkele tanden uit die tussen de grove kleibonken verloren gaan.

Fransje wordt door een nieuwe vlaag van missellijkheid overmand. Opeens wordt zijn lichaam krom getrokken door een vlijmende pijn in zijn zijde en staat hij over te geven. Maar Kees en Jan merken er niets van. Die zijn nu zowaar aan het stuiteren met de doodskoppen. Fransje ziet dat met afgrijzen als hij, weer overeind gekomen, de tranen uit zijn ogen veegt die het braken daar in geperst hebben.

Dan is de maat vol. Opeens komt het verdronken land hem voor als een onafzienbare dodenakker dat vol kerkepitjes zit, die zich elk ogenblik openen kunnen om hem er in te doen verzinken. Hij geeft een rauwe schreeuw en zet het op een lopen, in de richting van de zeedijk. Zo nu en dan sliert hij over de vette klei die een eindje verder die vreemde grond weer bedekt, en met wild armgezwaai moet hij zich dan overeind houden. Maar hij vermindert zijn vaart niet en hij kijkt geen enkele keer om.

De jongens hebben er vanwege hun wilde spel eerst geen erg in, maar dan worden hun ogen naar dat bewegende figuurtje getrokken, en dat brengt hen terug tot de werkelijkheid. Kees roept: Fransjèeee! maar zijn vluchtende broertje staat niet stil en kijkt niet achterom. Die kan hem door het geklots van zijn klompen trouwens ook niet horen. Maar nu is het Kees zijn beurt om te vrezen, want hij ziet tot zijn schrik dat Fransje een andere richting uitloopt dan vanwaar ze gekomen zijn, en daar heeft hij vanmorgen in de verte een grote kreek zien blikkeren. Hij grijpt zijn spa en zet het op een woeste ren, terwijl hij aanhoudend Fransje's naam roept. Jan volgt zijn voorbeeld en eindelijk dringen hun stemmen tot Fransje door. Als die de jongens op zich ziet afkomen, staat hij stil en wacht hen op.

Kees is van plan hem een geduchte schrobbering te geven, maar het doodsbleke gelaat van zijn broertje weerhoudt hem, en voor de tweede maal vandaag geeft de aanblik van dat gezicht hem een scherpe prik in zijn conscientie. Maar dat confronteert hem tegelijkertijd met het probleem hoe Fransje er van te weerhouden thuis een breedvoerig verslag te geven van zijn gedrag op het verdronken land. Hij tracht Fransje's aandacht op zijn potje te vestigen en hemelt hem zijdelings op tegen Jan door te zeggen: Tjoean, dat Franjse is zô es goedaf. Ie eit zômae dat prachtige bekertje evonnen, en oans aen glad niks!

Jan begrijpt de bedoeling en voegt er het zijne aan toe. Maar hij heeft een nog veel doelmatiger middel. Hij woet zijn vrije hand onder de kous in zijn ene broekzak en diept er een kwartje uit op. Weet je wat, zegt hij, me bin noe toch zô dichte bie Kapelle, me konnen best even nae 't durp gaen en wat gaen kôpen. Messchien ist er wè een ijskarretje. Dan kumme alemaele een ijsje kôpen. Of aars wè een stik kwatta of zoa in een wienkel.

Dat is zulk een luchthartig vooruitzicht dat ze allen daar graag de nare gedachten aan het dodenveld voor laten varen, en opeens heeft de dijk weer een groene kleur en zeilen de wolken weer sneeuwwit langs een vrolijk blauwe hemel. Fransje kijkt nog even achterom naar het sombere oord waar de dood heerst. Maar dat heeft zich reeds opgelost in de grijze vlakte van de schorre, die zich nauwelijks van de wazige einder onderscheidt. Hij zal blij als zijn voeten weer op stevige gond staan, waar gras en bloemen groeien en waar bijen en vlinders om hen heen dartelen en gonzen. Zijn gezicht herkrijgt langzaam zijn normale kleur, en ook hij maakt enige opmerkingen. Maar hij ontwijkt zorgvuldig elk onderwerp dat met het verdronken land in verband staat. Hij gaat zelfs niet in op de lof over zijn vondst.

Bij de dijk gekomen, wassen de jongens hun bemodderde benen en klompen in een kuiltje zeewater tussen de bazaltblokken, waarna ze die, in het gras gelegen, door de zon laten drogen. Even later klimt Fransje op de dijk om het dorp in ogenschouw te nemen. Een eindje verder ziet hij een afrit die zich in een kronkelend wegje voortzet dat naar het dorp leidt, dat ongeveer een kilometer afstands in de polder ligt. Hij vraagt zich af hoe ze daarna de weg naar huis zullen vinden. Bovendien ziet hij tegen die lange wandeling op daar hij opeens erg afgemat is. Hij laat zijn ogen over de wijde wereld gaan, maar hij vermijdt met opzet de plek waar het verdronken land moet liggen. Dan hoort hij Kees roepen. Die vraagt of hij een paar sneden brood wil hebben. Hij daalt weer naar beneden, hoewel hij meer dorst dan honger heeft.

Moeder heeft zes sneden brood meegegeven, dus zijn er voor elk twee, daar Jan niets meegebracht heeft. Het smaakt goed, hoewel het brood, dat ze droog moeten eten, zijn dorst nog erger maakt. Met moeite kan hij slechts één snee naar binnen krijgen. Daarom vraagt hij: Gaen me noe agauw naer uus?

Ja, het is hoog tijd dat ze opstappen. Hoe laat zou het al zijn? De klompen zijn haast droog, dus zullen hun kousevoeten die wel verder drogen.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

VAN DOMINEES EN GEMEENTEN

door JOHN DE HAAS

(26 — Continued)

Het Jaar der Vereniging 1892

Het heeft in de loop der jaren niet aan pogingen ontbroken, met name van de zijde der Geref. Kerken, om tot toenadering en eventueel tot vereniging te komen met de Chr. Geref. Kerk en zo de breuk te helen, die in 1892 werd geslagen. Doch steeds hebben deze pogingen schipbreuk geleden op "1905". Onze lezers zullen wel weten, wat in dit verband met dat jaartal wordt bedoeld: de uitspraken, die toen zijn gedaan door de Gereformeerde Synode van Utrecht.

Na de scheuring van 1944 hebben de Gereformeerde Kerken-Vrijgemaakt deze pogingen voortgezet, of moet ik zeggen: weer begonnen? Want zij konden met een schone lei beginnen: Een der eerste daden van de eerste Generale Synode van deze Kerken, in 1946 te Groningen gehouden, is geweest om van de befaamde uitspraken uit het jaar 1905 te verklaren: "dat deze verklaring door onze kerken niet meer voor haar rekening wordt genomen".

In het begin leek het er werkelijk wel op, dat er toenadering kwam. Op vele plaatsen hadden samensprekingen plaats tussen de Chr. Geref. en de Geref.-Vrijgemaakte kerkeraden, en in de loop der jaren zijn er door de wederzijds benoemde deputaten tal van besprekingen gehouden. Doch tenslotte is er ook van toenadering niets terecht gekomen.

Ds. J. H. Velema schreef in het Jaarboek 1970 der Chr. Geref. Kerken in zijn jaaroverzicht over deze zaak het volgende: "Het is wel jammer, dat dit (contact) geen resultaten heeft opgeleverd, die zichtbaar zijn geworden. Het is vooral de verschillende hantering van het gereformeerd belijden ten aanzien van de Kerk, die scheiding maakt, al is dit zeker niet het enige. Maar dit heeft de laatste jaren wel het zwaarste accent gekregen.

Onze aansluiting bij de I.C.C.C. — overigens reeds in 1950 — en onze deelname aan de Geref. Oecumenischee Synode zijn grote struikelblokken voor de vrijgemaakten. Deze beslissingen zijn volgens hen voortgekomen uit een oecumenistische geest, die men ook op plaatselijk niveau signaleert bij verschillende vormen van samenwerking met andere kerken. Het grote verwijt, dat aan ons adres gericht wordt, is dat wij de lijn van het bekende rapport van 1937 — antwoord aan de Geref. Kerken — hebben verlaten. Toen hebben wij ons sterk gekeerd tegen de pluriformiteitsleer van Kuyper, nu hebben wij sinds 1947 deze pluriformiteitsleer practisch aanvaard. Het zal taak zijn dat onze kerken zich bekeren en van deze pluriformiteitsleer theoretisch en practisch afscheid nemen.

Het is zeker waar dat er sinds 1947 een andere lijn in ons kerkelijk leven wordt gevolgd met betrekking tot andere kerken. In 1947 is de nadruk gelegd op de profetische roeping die wij met betrekking tot andere kerken hebben. Maar dat betekent niet dat we daarmee de pluriformiteit hebben aanvaard en daardoor de kerkelijke verdeeldheid in stand willen houden.

Ons verschil met de vrijgemaakten zit m.i. hierin dat de laatsten weinig oog hebben voor het feit dat het kerkvergaderend werk van de Koning der Kerk niet geclaimd kan worden door één kerk en dat we juist daarom oog moeten hebben voor wat er in andere kerken aan de orde is.

De ontwikkeling in en van de Geref. Kerken (vrijgemaakt) maakt duidelijk dat het hoogkerkelijk standpunt in eigen vlees snijdt en droeve verwoestingen aanricht. Men kan nu wel zeggen dat men totaal verblind is voor de worstelling om het behoud van de gereformeerde belijdenis, als men het zo stelt, maar men kan ook verblind worden in zijn ijver om steeds maar zuiverder te worden.

Als dan bovendien blijkt dat de liefde van Christus zo weinig doorklinkt in de synodale besluiten en in de praktische kerkelijke houding, worden we huiverig bij zoveel worsteling om een ware kerk."

Evenals in alle kerken van Gereformeerde belijdenis treft men in de Chr. Geref. Kerken vogels aan van diverse pluimage. Er zijn er, die altijd zeer dicht bij de Gereformeerde Kerkén hebben gestaan, en er zijn er, die meer overhellen naar de Gereformeerde Gemeenten. Meer dan eens gingen predikanten van de ene kerk naar de andere over. Doch de Chr. Geref. Kerken hebben bewezen en bewijzen vandaag nog, dat zij trouw willen blijven aan de Gereformeerde confessie, en dat is in onze dagen veel waard.

We willen eindigen met een woord uit het zo pas verschenen Jaarboek 1972 van deze kerken: "We hebben bewezen dat we heel gemakkelijk uit elkaar kunnen gaan. Explosieven zijn er genoeg. Anderzijds hebben we elkaar ook lang kunnen vasthouden tot verbazing van vele kerkelijke beschouwers. De reden daarvoor kan alleen liggen in het feit dat we een gemeenschappelijke band hadden en hebben, gelegen in de liefde tot de kerk en haar belijdenis, zoals de kerk die las."

John De Haas

Op fieringen Fan it Fleurige Fryske stik

"De dubele Marianne"

of

"De Faem en de jierpel"

blyspul yntrije bidriuwen Fan Abe Brouwer

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28 October yn Oshawa
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VAN ANDERE DRUKPERSEN

IS DE MENS ALLEEN IN HET HEELAL?

Alleen in het heelal? Dood—enge gedachte. Ik vind het al naar om een paar dagen alleen in huis te zijn. Dat maakt me nerveus, onrustig. En dan alleen in het heelal? Nergens andersoortige redelijke wezens? En nergens een spoor van God? Zouden we misschien ook dáárom zo driftig doende zijn met ruimtevaart - omdat 'n heelal met millioenen zonnestelsels-zonder één ander met rede begiftigd schepsel als de mens ons benauwt en beangstigt. Dr. Anton de Buck schrijft in zijn boekje "Bestaat God?" over de mens in het heelal:- De mens moet vroeg of laat wel leren inzien dat de wereld waarop hij leeft slechts een nietig hemellichaampje is in een reusachtig en zich gedurig razend snel uitdijend heelal; dat de mensheid slechts een relatief zeer recent verschijnsel is - wij zijn de vrucht van de laatste minuten van het jaar der aarde - en dat het leven van de enkeling slechts is het leven van een eendagsvlieg in een grandioos kosmisch proces. De Buck meent uit dit verhaal te kunnen concluderen tot de relatieve on-belangrijkheid van de mens. Ik dacht, dat een andere conclusie ook mogelijk is en in feite meer voor de hand ligt: n.l. dat de mens toch wel een uniek verschijnsel is in het mateloze heelal. De hoop, om in de "nabijheid" van de aarde, op de dichtstbijzijnde planeten levende wezens aan te treffen met wie we hoger geestelijk contact zouden kunnen gaan onderhouden, wordt bij het vorderen van het ruimteonderzoek steeds kleiner.

Op de maan: geen spoor van leven te bespeuren. Mars en Venus bieden evenmin hoopvolle perspectieven. Men heeft getheoretiseerd en gespeculeerd, dat er in het heelal duizenden planeten moeten zijn vergelijkbaar met de aarde. Men heeft de retorische vraag gesteld: Zouden er dan nergens mensachtige of zelfs meer-dan-menselijke wezens te vinden zijn? Och, áls ze er zouden zijn, zullen we er op aarde toch niet mee kunnen omgaan.

Kosmische afstanden zijn voor mensen met zo'n beperkte levensduur, als wij hebben nu eenmaal onmogelijk te overbruggen. Is de mens dus toch alleen in 't heelal? Ja—je kunt het benauwd krijgen onder die vraag. En het meest benauwende is, dat men het leven van de mens persé wil loskoppelen van elke God, zoals men de aarde wil loskoppelen van de hemel. "Is de mens alleen in het heelal?" Bij deze vraag maakt Harvey Cox in: "De stad van de mens" de opmerking dat "het vocabel God" voor de moderne mens zijn betekenis praktisch verloren heeft. Moeten we nu proberen gaan het bestaan van God "te bewijzen"? U weet, dat er in de loop der historie talloos vele *z.g.* bewijzen voor het bestaan van God gegeven zijn. Ik schrijf: *zogenaamde* bewijzen. Wie het bestaan van God tracht te bewijzen, praat alleen maar over God. En dat is onvoldoende. Met instemming citeert Cox Dietrich Bonhoeffer, ja, spreekt hij zelfs over „de onmisbare sleutel" tot het antwoord in deze uitspraak van Bonhoeffer: "De term 'god' is voor ons geen algemeen begrip, waaronder we datgene verstaan, wat het hoogste, heiligste en machtigste is wat wij kunnen denken; maar *"God" is een naam, een erfgenaam.*

Het is volkomen anders, of heidenen de term "God" gebruiken, of wanneer wij, tot wie God zelf gesproken heeft, "God" zeggen. Het *woord* "God" omvat *alles.*"

We kunnen niet volstaan met het spreken *over* God. Of het preken over God. We mogen spreken met God, tot God. Meer nog: Hij wil spreken tot ons. Hij heeft gesproken tot ons in Zijn Zoon Jezus Christus, Het Woord van God.

En Hij blijft tot ons spreken. Dát is verlossend. We zijn niet alleen in heelal—geen mensen, die niet anders kunnen verwachten dan de echo van hun eigen stem te zullen horen op aarde. We horen op aarde de stem van onze God. Daardoor zijn we niet eenzaam meer. Heb ik nu wat bewezen? Of ben ik bezig met endoctrineren? Met het opdringen van een mening, een visie, een geloof? God beware me er voor. Het dilemma of de God van de bijbel een realiteit is, ja of neen, is door geen macht van argumenten op te lossen. "In laatste instantie is het helemaal geen zaak van logisch denken", zegt Cox. "Maar van een persoonlijke beslissing. Luther had gelijk. In deze kwestie een beslissing nemen is, evenals sterven, iets wat ieder mens voor zichzelf moet doen." Inderdaad dus: een kwestie van "to be or not to be". Ik mag mijn gedachten en gevoelens aan niemand opdringen. Ik kan alleen van mezelf getuigen:— Ik houd het niet uit—alleen in het heelal. Maar ik heb Gods stem mogen horen.

Dát brak de eenzaamheid.

Nu kan ik leven. En zál ik leven. God zij dank.

Ds. F. E Hoekstra
in "Gereformeerd Den Haag"

DE WET BESCHERMT U TEGEN DISCRIMINATIE IN UW WERKKRING

Indien U een baan is geweigerd of U heeft een promotie gemist of indien U bent ontslagen en U vermoedt dat de reden hiervan Uw ras, gelaatskleur, godsdienst of Uw land van herkomst is, dan is het mogelijk dat U het slachtoffer bent van discriminatie.

De Canadian Labour Code en bepaalde provinciale wetten betreffende menselijke rechten beschermen U tegen discriminatie in Uw werkkring. Het Canada Department of Labour stelt levendig belang in rechtvaardige arbeidspraktijken en onze ambtenaren zijn bereid te helpen om dergelijke persoonlijke problemen op te lossen ten gunste van zowel de werknemer als de werkgever.

Indien U een problem heeft aangaande discriminatie, in het bijzonder indien het een werkkring binnen de rechtsbevoegdheid van het federale gouvernement betreft, dan kunt U schrijven naar:

Fair Employment Practices
Canada Department of Labour
Ottawa, K1A OJ2

Labour Canada — Travail Canada

Hon. Martin O'Connell, Minister
Bernard Wilson, Deputy Minister

HET WERD TIJD!

Gurbe had een Amerikaan op bezoek En het was een kerkelijk meelevend iemand. Zo was er heel wat te vertellen over het kerkelijk leven. Er zijn nog altijd Nederlanders, die daar graag en dikwijls over praten.

Het meest natuurlijk over de dominees. Want het kerkelijk leven schijnt bijna te staan en te vallen met de kwaliteit van de dominee. Er zij vrij veel goede dominees en er zijn enkele beste. De besten uit het verleden blijven in de herinnering lang leven en daarom menen sommigen eerlijk, dat er vroeger alleen maar beste dominees waren.

De Amerikaan vertelde, dat hun dominee net een beroep had aangenomen. Het was een beste dominee en de gemeente had veel aan hem te danken. Maar ja, hij stond nu al bijna zes jaar bij ons, zei hij en dan wordt het tijd, dat er verandering komt. Dat is voor hem beter en voor de gemeente ook. Anders vallen we met elkaar in slaap.

Gurbe is nog al geschrokken van deze zo boud uitgesproken stelling.

Want hij kent ook gemeenten, die vijf en twintig jaar door dezelfde dominee zijn "bediend", en die van deze bediening na vele jaren nog een stempel dragen.

Maar Gurbe wou er maar geen discussie over beginnen.

Amerika is Nederland niet.

—Overgenomen

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THE PROBLEM OF WORK

(Continued from page 3)

money") must be rejected. But I would maintain that the Calvinist ethic, the belief that work is good for man and central to human life, must be preserved and furthered. Thus it is very important to distinguish clearly between the capitalist ethic and the Calvinist ethic, for the two are confused — and even identified — in many modern discussions of work. Some of these discussions leave the reader with the mistaken impression that Calvinism teaches that it is the duty of every person to earn a great deal of money.

Amusement is an important part of life, for every person needs a certain amount of rest and relaxation. Effective and efficient work is only possible when balanced by regular periods of rest. Rest, of course, involves more than sleep; it also includes relaxing in the company of friends and family, and engaging in enjoyable activities with others. Various forms of entertainment, including movies and television, assist in "social rest and recreation". Entertainment is such an important part of life that thousands of people make it their life's work. Amusements become dangerous only when they become worldly *in spirit* or when they occupy too great a role in our lives, i.e. when we live for the weekend and the hours off the job. Such a pattern of life can develop gradually for a person whose work does not satisfy him, but it will only lead to a stale and tired existence. Those who find themselves longing too ardently for the weekend would be well advised to seek work in which they will find more meaning and satisfaction.

Self-cultivation (which includes both cultivation of the mind and cultivation of the body and bodily skills) also contributes in an important way to a life of work conceived as service. This cultivation begins, of course, in childhood, when the child goes to school to prepare himself for adult life. All education aimed at direct preparation for a particular job (i.e. higher vocational education) should be regarded as work even though the service rendered is usually delayed until the formal education is complete. But most education prepares the student for life and work in a more indirect way, and this more general education and cultivation should continue throughout adult life, both within and outside formal educational institutions. Life in a society as complex as ours demands a wide range of knowledge and a considerable number of skills. Anyone who wants to serve effectively will have to grow in knowledge and skills as the years go by. Exactly what knowledge and skills a particular person should acquire will depend to a large extent on his aims in life. Most North Americans would certainly do well to achieve a better grasp of the English language. They would also be well advised to learn one or two foreign languages, to broaden their horizons and give them access to the thought and culture of a few other lands. In addition, North Americans are generally lacking in historical awareness and in knowledge of their own backgrounds. One might also suggest that aesthetic sensibilities should be cultivated more than they usually are in North America. Finally, most Christians would do well to deepen their knowledge of the Scriptures and of Christian thinking. These suggestions are only a beginning. Every individual can no doubt find other areas where he should seek further cultivation.

Free Time

The current emphasis on leisure in public discussion should not be dismissed as an attempt to downgrade the importance of work. For many, of course, it is exactly that, but all of us must face the fact that leisure time is increasing and will continue to increase. In coming generations we will have much more free time on our hands than we do now. Therefore we must ask ourselves what we ought to do with our free time. Should time for amusement increase as the time that we give to work decreases? Only if we need more rest and relaxation which is a distinct possibility given the mounting pressures of our society. But the area where the real increase will have to come is in the time that we give to self-cultivation. In the future we will have to spend more time and energy than ever before preparing ourselves for life and work in an increasingly diversified and complicated world. As western society has grown more complex over the last few centuries, people have spent more and more time preparing for life and work. Greater flexibility and adaptability will be demanded of us in the future, and we will achieve them only through a wider and deeper acquaintance with our world. If ever there was a time when the average man was in need of insight and guidance, that time is now. Books are a primary means of making ideas and insights accessible, and consequently the book publishing business is bigger than ever before. Early fears that television would undermine the book trade turned out to be unfounded. Television's impact on education and cultivation has been relatively small; its contribution to our lives has been almost exclusively in the area of entertainment.

Most of us will have more free time in the future than ever before, and we should use it mainly for self-cultivation. Because the world is changing more quickly today than ever before, we will literally get lost without further education, self-cultivation and orientation in our world. Such cultivation should proceed through group discussions and projects as well as by private endeavour. Thus we need not fear that there will be "nothing to do" in the years ahead when the amount of time given to work decreases.

Must Everyone Work?

A negative answer to the question of life without work in turn implies another question: Must everyone work? This may seem a strange question, for it appears that there are many people in our society who would like nothing better than to avoid work altogether. Yet if work (conceived as service to God and our neighbour) is what life is all about, then we must answer the question in the affirmative. But this answer raises a number of problems.

The most important of these problems lies in the fact that the number of jobs in our society cannot keep up with the steady growth in the labour force. Students are encouraged to stay in school longer, older persons are forced to retire early, and still there are not enough jobs. But in saying that everyone ought to work, I do not mean that everyone must hold a full-time job that yields and income. Work and "making money" are not one and the same, as we have seen. Many of the most satisfying and interesting kinds of work fall into the unpaid category. The fields of education and health care would certainly benefit from more volunteer workers. Education has followed the path of bureaucratic state control much too long. It is high time for a reversal of trends in education, making education (for people of all ages) more of a community affair involving a wider variety of people in new and imaginative ways. The teacher should not be regarded as an educational technician, for teaching is one of the most basic human tasks, and everyone should be able to participate in it in his own way.

The so-called service sector of the economy is the area where we can look for the greatest growth in the number of workers needed. (Let us hope that as this area grows, "service workers" will again learn what service is and will realize that their obligations as workers — particularly in hospitals — go far beyond their own financial interests.) It is true that more and more manufacturing jobs are being taken over by machines, but machines cannot replace people in such areas as health and education—although their contributions to these fields should not be minimized. Regular person-to-person contact is essential to human well-being, and in the future we will always be served in a variety of ways by persons, including financial advisors, nurses, teachers, psychologists and many others.

If work is what life is all about then it is perhaps time that we begin to think in terms of a "right to work". We hear about a right to work occasionally in the news, but only as a right of access (through picket lines set up by "freedom-loving", "democratic" labour unions) to one's place of employment. If the right to work were recognized as a basic social ideal, then governments could no longer foster unemployment to attain economic goals, as the Trudeau government has done recently. It would then be part of the government's responsibility to further the growth of work opportunities, although the right to work should not be conceived to mean that the government is legally bound to find or create a paying job for every unemployed citizen who wants one.

Contribution to Community

There are groups of people whose lot in life would be much improved by public recognition of the right to work. I am not thinking primarily of the unemployed, although they too would benefit. If a guaranteed annual income scheme came into effect, much of the misery of the unemployed would be relieved, for economic insecurity would then no longer pose a problem. But there are other groups in our society who will be badly off no matter how economically secure they are. The two most notable examples are handicapped people and retired people.

Some of us too quickly assume that because our society generally provides financial support in one way or another for handicaped people, it has met its obligations towards them. But man does not live by bread alone, and the handicapped person has the same need to work, to serve, to contribute to life as the rest of us. As long as we deny him the oportunity to do so, we deny him the chance to realize himself as a person. A handicapped person does not need to hold a paying job—although many are quite capable of doing so — but he must be allowed and encouraged to develop the abilities and talents that he does possess, so that he too can make a contribution to the human community. As long as we make the handicapped person feel useless, we condemn him to misery.

The same line of reasoning applied to retired persons. Our retirement practices are unnecessarily cruel. A man who has worked full-time all of his adult life is told at a certain point that his services are no longer required. He is given a pension and a silver watch, and then he is asked repeatedly what he will do with all that spare time. This is a cruel question, for the retired man usually has no idea how to occupy himself. The first six months of retirement is often an exceptionally difficult period for those who are forced to retire.

Life After 65

The fault in these retirement practices lies with employers, with those who are retiring, and with the general public. If employers would only be willing to retire employees by stages, a method widely used by self-employed persons), it would be much easier to adjust to retirement. And if those who face retirement would develop some interests and involvements outside the job *before* they retire, they would have something to carry them through those difficult, empty first months of retirement. Too many people facing retirement think of it as a long, long weekend or a never ending vacation. But life after 65 is much the same as life before 65. There is the same need to be needed and the same desire to serve. Therefore, everyone must be ready to give retired persons, and handicapped persons as well, more of a share of life and work. We must not be so quick to push them to the sidelines.

Work and Future

But the right to work is something to be cherished only if work truly has meaning. Many people believe that it does not, that it is an endless round of the "same old thing", going nowhere. If this belief were justified, we would indeed be best off to see work as a mere means to another end (e.g. money or enjoyment). But work has a definite relation to a future, and unless we can see our work as contributing to that future, as part of that future, it will have no meaning for us. The ultimate goal of our work as Christians is to promote the growth of the Kingdom of God, so that Christ may rule in the hearts of men. With this ultimate goal as the norm, we must construct a concrete vision of the future, the kind of future that we will work to achieve. Unless we can see our work as relating — even if only in a small way — to such a future, it will not be work that has meaning, work that abides. Our doctrine of the "last things" (eschatology) must not come last in our thinking, for our vision of the future in many respects determines what we do in the present.

One of the reasons why work in modern society seems meaningless to many is that the modern world has no future. Fred Polak makes this point in an intriguing book entitled *De toekomst is verleden tijd* ("The Future is Past Time," translated into English under the title *The Image of the Future*). What Polak means is not that the world will end in a few years but that modern man has no vision of the future — or at least no positive vision. (There are, of course, many negative visions of the future current in our time, projecting a horrible future for mankind in a society dominated by technicians and their machines. Some pessimists even expect man to become extinct within a few decades.) When no meaningful future is projected, what we do if the present (i.e. work) also loses its importance and meaning. Therefore it should not surprise us to find our contemporaries struggling to restore meaning to the present and the future through all kinds of exotic religious and bizarre ideologies.

As Christians face an uncertain future, the problem of the future of work deserves special attention. The current tendency toward life without work undermines not only the Christian community but the very foundations of life itself. The Romans relied too heavily on slave labour. Do we rely too much on machines to do our work and computers to make our choices?

•

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FROM THE DESK OF REV. J. D. TANGELDER

Four hundred and fifty-five years ago, on All Saints' Day, Martin Luther nailed his Ninety-five Theses to the church door at Wittenberg. Copies were made in German of the Latin Theses and printed by friends for circulation all over Germany. The issues raised caused far greater stir than even Luther himself had imagined. The Pope thought it was merely "a squabble of monks", but soon realized his mistake and tried to stem the tide, but failed. The conflict had begun that was to usher in the Reformation. Many Protestants around the world still commemorate this great event that so drastically changed the life of the church.

Various issues led Martin Luther and others to protest against the Medieval church. The matters of justification by faith and the freedom of conscience were no doubt the outstanding points in question. The Reformers wanted to get back to the Bible and to restore it to its proper place in the church. And this needs to be done again today. Another Reformation is desperately needed. This is not the hour to glory in the Reformation of the past. Protestants should protest what is happening within the walls of the churches that are products of the Reformation. The churches are in a poor state. They are weak and in many ways faithless. Again and again the people of God have deserted Him, looked to other gods and other ways of salvation. So much is lip service. God cries out: Where is the love of my people? Some conservative churches can be described as moralistic or legalistic. But where is that intimate fellowship with God? Where is the protest against sin and the "thus says the Lord"? Have churches become mute? Have pulpits been silenced by people in the pew who want to receive the comfort of the faith. But do not intend to carry the cross? How many still see the cosmic meaning of the suffering, death and resurrection of Jesus Christ? Other churches have let themselves become influenced by those elements who deny the basics of Scripture. Many churchmen are so eager to be all things to all men that they are willing to accommodate the Christian faith to virtually every fad and whim of secularism. Many have completely abandoned the authority of revelation, lest they be considered to be behind the times. No wonder the church is in such a sad shape.

It is not difficult at all to criticize the institutional church and churches. But when we criticize the church we criticize ourselves. Why? We are the church. This should never be forgotten!

How do we stand before God and His Word? Have we let the Word of God speak to the totality of life? Christianity has the answer if we only dare to say so. Only God's Word can provide an inner life-giving structure to human society. Christians should again be the salt of the earth. They should be active in the world and yet be distinct and different from it. It is not enough to say "Jesus saves". The Lord saves indeed, but that means not only saving your soul like a branch out of a fire! His saving grace redeems us here and now, and gives direction for our lifes today.

Shall we see a new Reformation in our time? We will see it when Biblical preaching returns again to the churches. In the sixteenth century Reformation there was a hunger for the preaching of the Word. And the revivals churches experienced have taught that scriptural preaching, accompanied by the power of the Spirit of God, is the divine means for extending the kingdom of God. This was the theme of Rowland Hill's sermon when he preached at the formation of the first interdenominational missionary society of modern times in 1795. Having spoken of the glorious revivals of the past, he declared: "What has been done, shall be done. God will ever stand by his own truth, and if he be for us, who can be against us? Preaching the Gospel of the kingdom does all the work." Let's return to the riches of the preaching of the gospel of Christ's kingship over all the world!

"Would He find faith on earth when He returned? Christ asked. Unless we pray and work (in that order) for true Reformation and revival, unless we return to the Lord, there is no future for any church. God Himself will throw it away as saltless salt."

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God in His great love has entrusted to our care a daughter whom we have named

EVELYN TERESA

born October 13, 1972

A little sister for Christine, Marlene, Peter and Brian.

Grateful parents:
Peter and Evelyn Spyker
(nee De Haan)

R.R. 3, Hewitt Rd.,
Welland, Ont.

Mr. and Mrs. John Boot and Mr. and Mrs. Art Vander Berg of St. Catharines, Ont., are pleased to announce that the wedding of their children

NELLI
and
FRED

took place on October 20th, 1972 in the Trinity Christian Reformed Church of St. Catharines, Ont. Rev. R. J. Sikkema officiated.

Their address is Lakeshore Rd., R.R. 3, St. Catharines, Ont.

Mr. and Mrs. Wm. Reitsma of Waterdown, Ont., are pleased to announce the forthcoming marriage of their daughter

PAT VANDER LUGT
to
MR. GEORGE D. HUIZINGA

son of Mr. and Mrs. Wm. Huizinga of Wellandport, Ont.

The wedding to take place D.V. on Friday, Oct. 27, 1972 at 7:30 p.m. in the First Christian Reformed Church of Hamilton, Ont. The Rev. J. G. Klomps officiating.

On Friday, October 6, 1972, Our Lord in His wisdom called Home by way of an accident our beloved son, brother and grandson

JAMES BRIAN
ELGERSMA

at the tender age of 3 years

Jake & Ada Elgersma
Mark & Glenn
R.R. 4, Waterford, Ont.
Pake Muizelaar
Waterford, Ont.
Pake & Beppe
Elgersma
Friesland

"Let us hold fast the profession of our faith without wavering; for he is faithful that promised." Hebrews 10: 23.

The Lord took unto Himself, our dearly beloved sister, sister-in-law and aunt.

HILTJE HOEKSTRA
— POSTMA

Oct. 7, 1972

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Siek & Corrie Postma
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de Groot - Postma
N. Bergum, the Neth.
Piet & Aafke
v. d. Weg - Postma
Veenwouden, the Neth.
Nieces & Nephews

On Monday, Oct. 9, 1972 God took suddenly unto Himself our dearly beloved Husband, Father and Grandfather

TIEMEN OOSTERHOF

in his 59th year

For me to live is Christ and to die is gain. Phil. 1:21

Oetsiene Oosterhof,
nee Rosema
Henry & Tinie
Oosterhof
Hielkje & Wiegert
Van Rooyen
Nick & Cathy
Oosterhof
and 7 Grandchildren

R.R. #2, Wyoming, Ont.

Suddenly the Lord in His wisdom took unto Himself our beloved son in law and brother in law and Uncle

TIEM OOSTERHOF

at the age of 59

Beloved Husband of Oet Siene Rosema.

We do not mourn as those who have no hope. May our Heavenly Father comfort his wife and children

Opa Rosema,
Mr. and Mrs. K.
Huizinga
Cornwall, Ont.
Mr. and Mrs. G.
Doornbosch
Forest, Ont.
Mr. and Mrs. H.
Rosema
Forest, Ont.
Nephews and Nieces
R.R. #1, Wyoming, Ont.

De Vrouwenvereniging "The Lord is my Shepherd," betuigt haar hartelijk medeleven met ons medelid Mrs. Oosterhof met het verlies van haar man

T. OOSTERHOF

Moge de Here haar en haar kinderen troosten en sterken in dit zware verlies. Ps. 23:1

Het Bestuur
Wyoming, Ont.

On October 12th the Lord has taken into glory our friend and brother

CHARLES DEINUM

in his 78th year

It was his longing and joy to sing his songs to the praises of God's Name in the midst of His people, Now he may do it forever.

All his friends and members of the "Jongeren van vroeger"

De Vrouwenvereniging "The Lord is my Shepherd," betuigt haar hartelijk medeleven met ons medelid Mrs. Smit, met het verlies van haar man

MR. A. SMIT

Moge de Here haar en haar kinderen troosten en sterken in dit zware verlies.

Ps. 23:1

Het Bestuur
Wyoming, Ont.

On Oct 13th God took to Him in glory, His child, our dearly beloved husband, father and grandfather

FOLKERT SMID

at the age of 65 years

We are sad, but do not mourn as those who have no hope, for Blessed are the dead who die in the Lord.

Mrs. J. Smid
— nee Swart
Athens
Pete & Alice
Schreiber
Jude, John, Sandra, Teddy
Glen Williams
Henny & Jane Smid
Shirley, Frank & Lisa
Athens
Martin & Ati Vander
Kloet
Jimmy, Freddy
& Joyce
Athens
Charles & Maria Smid
Steven,
Athens

Athens, Ont.

On Oct. 6, 1972 the Lord took suddenly unto Himself my beloved Husband, father and Grandfather

KLAAS HULS

in his 74th year

"I am the resurrection and the Life: he who believes in me though he die, yet shall he live, and whoever lives and believes in me shall never die." John 11:25 - 26.

Missed by his Wife
Geesje Huls nee Pape
Hamilton

And Children
Agnes Huls
nee Vander Stelt
Charles, Janet,
Albertina
Chatham
Rose Kooistra
nee Huls
Mac Kooistra
Alice
Brenda
Calgary
Alex Huls
Hamilton

Predeceased by a son Rev. Albert Huls in 1962.

Funeral service was held on Thanksgiving Day, Oct. 9, 1972 at Chatham, Ontario. Internment at Evergreen Cemetery, Blenheim, Ontario. Rev. W. Vander Beek of Hamilton, officiated.

199 Balsam Ave. S.,
Hamilton, Ont.

We deeply mourn the loss of a beloved member of our family

WIETSE POSTHUMUS
1946-1972

He was taken from us in the prime of his life by a tragic accident.

"The Lord shall preserve thy going out and thy coming in from this time forth, and even for ever more." (Psalm 121:8)

Mrs. Hilda Posthumus-
Feenstra
Terry, Debbie, Kevin
Mr. Tjebbe Feenstra
Jacob and Donna
Feenstra
Timmy, Ricky, Ronnie
Henry & Jane Feenstra
Renee and Tommy
Bill and Alice Pool
Colin and Diana
Frank & Sharon
Feenstra
Davd, Brian, Brenda
Jim and Gayle Feenstra
Heather and Cheryl

108 North College St.,
Sarnia, Ontario

On October 16, 1972, the Lord took up into His eternal home after a short illness, our son in law, brother in law, and uncle

MINDERT VANDER WAL

at the age of 47, beloved husband of Janet Vander Wal nee Bos, and beloved father of Bill, Gary, Margaret, Bertha, and Joan.

May the assurance that he is now with Jesus, his Saviour, comfort, and strengthen his wife and children.

Mr. & Mrs. William
Bos
Drayton, Ont.
Gary & Rosemarie
Bos
Dundas, Ont.
Bert & Janette Bos
Drayton, Ont.
Walter and Betty
Deen
Drayton, Ont.
Neil and Fenny
Rozendal
Caledonia, Ont.
Tom and Sharon
Van Milligen
Acton, Ont.
John and Bertha
Drost
Drayton, Ont.
Bill Bos
Drayton, Ont.
Evert Bos and Agnes
(fiancee)
Drayton, Ont.
Clarence Bos and
Ingrid (fiancee)
Drayton, Ont.
Christine Bos
Drayton, Ont.
Nephews and Nieces

Bronte, Ont.,
223 Mohawk Rd.

On October 17, 1972, the Lord called home His servant

FRANCOIS GUILLAUME

at the age of 67.

We know that he is with the Lord, Whom he served with his whole heart. This is a great comfort to all of us.

Maria Johanna
Guillaume (nee Hagt)
his beloved wife
Brantford, Ont.
Cootje and Jaap
Vander Veen
Riek, Jaap, Margreet,
Marjoke, Gieneke,
Frans-Willem.
Amstelveen (Holland)
Frank and Ann
Guillaume
Claudine, Franklin,
Susanne
Mississauga, Ont.
Betty and Herman
VandeBurgt
Roland, Ian, Jeoffrey,
Mark, Mary-Jo
Toronto, Ont.
August and Harriette
Guillaume
Edmonton, Alta.

"O Father, you have given them to Me and I want them to be with Me where I am, so they may see My glory, the glory You gave Me." John 17:24

Wij danken God voor de zegeningen ons gegeven in de persoon en getuigenis van de echtgenoot van een van onze leden

REV. F. GUILLAUME

opgenomen bij God op Dinsdag 17 Oktober, 1972.

"Zalig zijn de doden, die in de Here sterven van nu aan. Ja, zegt de Geest, opdat zij rusten mogen van hun arbeid en hun werken volgen met hen." Openb. 14:13

Dat Mrs. Guillaume en haar kinderen hierdoor getroost mogen worden.

Vrouwenvereniging
"Bouwen en Bewaren"
Brantford, Ont.

On October 17, 1972, our Lord in His infinite wisdom and merciful grace, took unto Himself his faithful servant and our beloved friend for many years,

THE REVEREND
FRANCOIS GUILLAUME

By the sea of crystal,
Saints in glory stand,
Myriads in number,
Drawn from every land.
Robed in white apparel,
Washed in Jesus' blood
They now reign in heaven
With the Lamb of God.

We pray that the Lord will sustain Mrs. Guillaume, her children and grandchildren, in this loss.

Casper C. Vanderiet
Catharine W.
Vanderiet

14 Sabrina Drive,
Weston, Ont.

The congregation and consistory of the Rehoboth Christian Reformed Church of Toronto express their sincere sympathy to Mrs. F. Guillaume, her children and grandchildren, with the sudden death of our former minister

the REVEREND FRANCOIS GUILLAUME

on October 17, 1972.

During the eleven years (1953-1964) he was serving us as a minister, he has built our people by his strong, excellent, and moving preaching. As a pastor he has comforted, admonished, and united us. We may believe that the Lord took His faithful servant to Him in order that he may sing praise to His glorious Name eternally.

May the great Comforter be close to the bereaved family.

Done in Consistory,

October 17, 1972
D. J. Beishuizen, Chairman
F. Guillaume Jr., Clerk

The Editorial Committee, the editor, and the publishers of Calvinist-Contact were shocked by the sudden passing away of their esteemed contributor and friend

REV. FRANCOIS GUILLAUME

We mourn but not without hope. He always pointed to the Saviour, Whom he loved so dearly and Whom he may now see face to face.

FOR SALE

A BEAUTIFUL SEVEN ACRE PROPERTY

**WITH ALMOST NEW BRICK 3 BEDROOM BUNGALOW
AND
OVER 11,000 SQ. FEET OF MODERN GLASS GREENHOUSES**

Home with attached double garage, full basement with rec. room or to be used as office. Wall to wall broadloom in living-room & hall. Modern kitchen, diningr. & bathroom.

All buildings erected less than 4 years ago.

The greenhouses are fully equiped, plenty of good water supply and a modern full automatic heating system. About 5 acres on which is a variety of full bearing fruit-trees (Peaches, Bartlett & Bosc Pears, Plums & Apricots.) Outside of the greenhouses is a large stock of different kinds of Evergreens having an estimated value of about $30,000.00 ready to be sold within the next 2 to 3 years.

The said stock of Evergreens is not included in the sale price, But take-over of this stock can be arranged between parties.

The land is of richly producing soil and under-drained. Property is located in one of the most beautiful area's of the Niagara Peninsula, close to the City of St. Catharines, Ont.

Price for land and all buildings as well as the present tomato crop in the greenhouses is $72,000.00 and open for offer. Illness of owner is the reason of sale.

It is for sure worthwhile to inspect this fine business property and to obtain all further information and details. A substantial downpayment is required and can be discussed.

Contact: **K. KRAAY REALTOR**

2 Juliana Cr. ST. CATHARINES, ONT. Phone 934-1813

or

TOM VAN MARRUM

R.R. 4 Fenwick, Ont. Phone 892-6165

FOR SALE

160 ACRE FARM

13 MILES FROM CHARLOTTETOWN, P.E.I.

On Paved Road. Very good house and large barn suitable for Dairy and Hog operation. Asking $30,000.

This Farm could be bought as a going concern, including tractors, all dairy - haying and cultivating equipment etc., etc.

Also for rent, another 110 acres clear land on long term lease.

Owner is willing to exchange farm with anybody who lives in S. Ontario for a property 20 acres or more, good house and close to Chr. Ref. Church and Chr. School is a must.

For more information write to:

ARIE DE HAAN — R.R. 2, Cornwall, P.E.I.
Phone 675-2654

Retired teacher whose wife is in a nursing home needs a housekeeper. 5 miles from a Ch. R.C. in Southern Ontario.

Letters under No. 3094
c/o Calvinist Contact
P.O. Box 312 Stat. B
Hamilton, Ont.

Weduwe, leeftijd 63, zoekt kennismaking met man (ongeveer dezelfde leeftijd) als huishoudster of zo mogelijk huwelijk.

Brieven aan No. 3101, c/o Calvinist-Contact, P.O. Box 312, Stat. B., Hamilton, Ont.

We are looking for one or two good

Pot Plant Growers
plus
Greenhouse Helpers

Also a CHAUFFEUR for one of our trucks in long distance travel. Steady year round position.

Apply in person or phone for appointment, 628-2632.

BEN VELDHUIS LTD.
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DAIRY FARM

Isle of Quinte. 190 acres approx. 90% workable. 1400 ft. waterfront. Stanchion barn for 80 head; government approved milk-house. Stainless bulk-tanks. Domed 20x40 silo. Liquid manure tank. 5 bedroom house, etc. Private Sale. $20,000 down. Vendor takes first mortgage, 7½% for balance. Phone (416) 481-9201.

EUROPEAN MEATS AND DELICATESSEN STORE

For sale in Southern Ontario. Fast growing town. For serious applicants an appointment will be made for more details. Letters to No. 3100, Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

SOMEONE'S OPPORTUNITY

Price sharply reduced on this layer plant, 12,800 square feet under one roof (four decks.) Favorable bird-feed-egg contract, netted $7,780 last year — last year!

Four bedroom home, oil heat, 3½ acres, near Woodstock. Try your down payment on this one. (We have others on the Bray List, of course.)

FRED W. BRAY
REAL ESTATE BROKER
357 Upper Paradise Rd., Hamilton 43. Phone (416) 389-0344.

Write or phone for definite appointment.

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5 BEDROOMS

This attractive home in choice and ideal location, only 2 blocks from downtown Grimsby, Ont. Perfect for a large family, having separate dining room, spacious kitchen, and 22 ft. recreation room. Deep fully landscaped lot with swimming pool. Call today for appointment to view this exceptional property.

For further information call:

HAROLD JARVIS
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41 Main St. W., Grimsby
Tel. 945-2208

Experienced
MECHANIC

for Farm Machinery. Wages to be negotiated. Huinink Farm Equipment, Embro, Ont. Phone 475-4731 (area code 519).

Female help wanted for year round
GREENHOUSE WORK

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Single girl has:
APARTMENT TO SHARE

in Aylmer, Ont. Suitable for girl working in Aylmer or St. Thomas. Call (519) 773-5578 after 7 p.m.

Ideal opportunity for family
5 ACRES, 4 1/2 GOOD GRAPES

with 20 ton contract, 7,000 sq. ft. steam-heated Greenhouse. Needs repair, but still good crops. Large Duplex House, 1 rented. Fruitland, Higнway 8 location, near Hamilton.

Also 12,000 sq. ft. glass Greenhouse on 4 1/2 acres. City water and conveniences with good House.

Your choice of Broiler and Poultry Farms.

GERRIT OTTEN
Real Estate Broker
(416) 563-7904 Beamsville, Ont.

The Story of an Irishman

In view of the turbulence in Northern Ireland, it is not easy to be an Irishman these days. May be it never was easy to be a son or daughter of this ancient Celtic race; the controversial and sometimes unbelievable characters, with which their history abounds, will testify to that.

Take this mighty figure in the Christian Church 'Saint Columba' (521-597), who through a holy life and many miracles was used by God in the conversion of all Northern Scotland.

He also established the Monastery in renowned Iona. It was during the building of this place, that Saint Columba idly lifted his arm through the opening in the ever higher rising wall, letting a cool spring wind float between his tired fingers. To his surprise, a bird landed on his hand and to his further amazement, the bird proceeded to lay an egg. Saint Columba immediately grasped this as an opportunity to teach his twelve followers meekness and humility. Mindful of Moses, whose arms were sustained by Aaron and Hur to confound Amelek, thus Columba, sustained by his friends, kept his hand in this position until the bird had hatched the egg and the babybird was old enough to fly away.

If the reader shakes his or her head in unbelief, then read this:—

The O'Neill's and the O'Briens' had a dispute about the ownership of a small island, some twenty feet from shore in the Irish Sea. They did not want to fight over so small a matter, so they organized a race between each clan's best runners, the first one to get to the island, to his clan would be given the island.

As they were running at top speed, one of the O'Neills' realized that the race would be lost for them. At the last minute he wrested victory from defeat, by cutting off his left hand and throwing it on the island, he claimed victory. Hence forth the shield of the O'Neill kings displayed the bloody hand with two lions rampant.

One could go on, but the fact is uncontrovertible that amongst the Irish we find the least likable and the most lovable characters. Such a one was Joseph Scriven, born in Dublin, well educated and most gentle of disposition. Engaged to a blue eyed Irish lass, the future beckoned with the promise of great happiness. But again the uncertainties of life changed all this — for his bride — on the eve of their wedding day, lost her life by accidental drowning. Gladness now turned to ashes and joyful expectancy became a lifelong sorrow.

In an attempt to ease his grief, he emigrated to Canada and settled in the Rice Lake-Port Hope district, offering his services to those in need, any menial or humble task he glady performed in the Name of Christ. He cut wood for the poor and those unable to do so themselves. He made minor carpenter repairs, but he refused to work for those who were able to pay and he made friends with the orphans, who in those days (1845) appeared to have been numerous. He had no place of his own, but he was so well liked that the folks throughout the countryside were glad to provide lodging, whenever he came. Should someone ask him, "Why do you do all this work for nothing?" he would probably answer:— "Just because I do it for nothing, does not mean that I don't get paid for it." He seemed to belong to that school of philosophers who think — "the more we give away, the more we receive and keep". A viewpoint which yet has to be proven wrong.

Across the wide Atlantic, a mother grieved for her son, knowing the sorrow he had to bear. Her body became subject to a lingering illness, during which time Joseph sent his mother a poem, he had written especially for her. The words were of the well known Hymn:

What a friend we have in Jesus
All our sins and griefs to bear.

Ira Sankeye — the Billy Graham of that day — discovered these verses in a little booklet, printed in Virginia, no one knows how it got there, least of all the author Joseph Scriven, but his poem has brought consolation to thousand upon thousands.

Strangely enough, Joseph's body was found in a pool of water, he had drowned as his bride had drowned some twentyfive years earlier. So ended the life of this lonely Irishman. He was forty six when he died, his pilgrimage done.

In Port Hope there stands a monument to his memory but how much greater the monument of John Scrivens' Hymn, which still brings hope and renewed courage to many.

Are we weak and heavy laden,
Cumbered with a load of care,
Precious Saviour, still our
Refuge.
Thou will't find a solace there.

Ray Koning

Scribbles at Bedtime

A Breath of Snow, by Joseph Cherwinsky, is a book of poems that is beautifully executed in both form and format. It contains some excellent Shakespearean sonnets, Italian sonnets, and quatrains, and shows, at least to me, that person can be both contemporary and write rhymed verse, while at the same time presenting a pleasing content. Put all of these together and reading a book like this one becomes an aesthetic experience. The book is published by Branden Press in Boston, Mass.

Mr. Cherwinsky is a librarian at the Michigan State Library. He is also the editor of *Peninsula Poets*, the magazine of the Poetry Society of Michigan.

I was both honored and pleased when the president of that society recently asked me to be one of the judges in their 1973 poetry contest. Honored, because it doesn't happen very often that a Dutch immigrant is asked to do a job which requires expertise in the English language and sensitivity to poetic expression. And pleased, because one who confesses to be both a Calvinistic and Reformed Christian isn't often asked to function in such a capacity for the arts in a pluralistic society.

"Scribbles at Bedtime", it says above this writing, because that's what it is. Unedited scribbling. Besides a place to sleep, a bed can be a writer's desk, and often is. I know several people who write poems almost exclusively at bedtime.

The only reason I can think of is that the body as well as the mind begin to unwind at that time. Many quick impressions, images and thoughts which flash through a person's mind during the course of a day begin to fall into place.

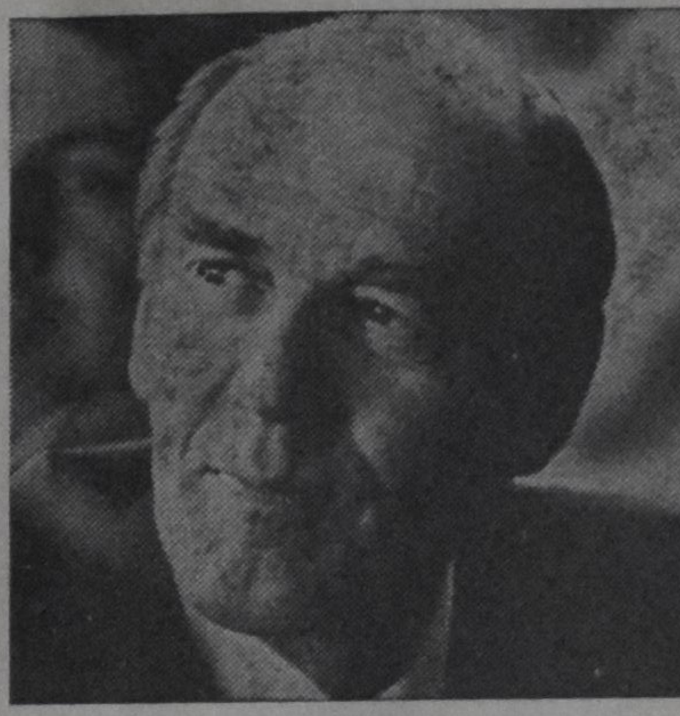
You don't have to be a wierdo to be a poet and vice-versa. You don't have to be a writer to be a bedside scribbler, either. Some time ago I discussed the habit of bedside writing with a senior minister. He confessed that he wrote his best sermons at night; after the light was turned off he would collect his thoughts. "And when that happens, when a good thought comes to you, don't wait till the morning," I still hear him say. Get up and write when things begin to happen, to fall into place in your mind.

And so I found myself in good company. I've kept up the habit. My family has grown used to it. And some of the writing, probably about 5 per cent of it, gets into print here or there.

This is not to say that anyone who gets up at 5 A.M. to go to work cannot be a writer, or a bedside scribbler. A good friend of mine gets up at 6 a.m. every day to do his work on an open mind in a new day. It works fine for him. He has compassion. He promised never to call me before 8 a.m. It is good to have friends who understand.

C. Barendrecht

Dit zijn de belangrijkste problemen van Canada vandaag ...en wat een P.C. regering er aan wil doen



ROBERT STANFIELD, leider van de Progressive Conservative Party of Canada

Werkgelegenheid

Volgens zojuist gepubliceerde cijfers zijn er momenteel meer dan zeven procent van Canada's werknemers zonder een baan. Dit zijn 25,000 meer dan we in September 1971 telden . . . het hoogste werkloosheidscijfer in 10 jaren. Japan heeft een werkloosheidscijfer iets hoger dan èèn procent; West Duitsland is nog lager. In vergelijking met voorspoediger industrielanden, is ons land klaarblijkelijk niet zo "sterk" als de huidige regering ons wil laten geloven.

En Progressieve Conseratieve regering onder leiding van Robert Stanfield zou de creatie van banen als haar eerste taak zien. Zij zou onmiddellijk de persoonlijke inkomstenbelasting verlagen om de koopkracht van de consumenten op te voeren en de federale omzetbelasting op bouwmaterialen afschaffen om opdrachten voor de bouwbedrijven te stimuleren, waardoor meer banen in de bouwnijverheid beschikbaar komen. Zij zou meer Canadese investering in Canada aanmoedigen, omdat investment werkgelegenheid betekent . . . en zij zou verwerking van een groter deel van Canada's grondstoffen hier te lande bevorderen, **dat** betekent werk. Een P.C. regering zou ook de herscholingsmogelijkheden via het "Department of Manpower" uitbreiden en deze dienst meer voortvarend maken bij het vinden van open plaatsen voor degenen die werk zoeken.

Prijzen

Waar u vier jaar geleden vijf dollars voor betaalde kost u vandaag zes dollars of meer. En zojuist werd bekendgemaakt dat de kosten van het levensonderhoud de vorige maand opnieuw belangrijk opliepen . . . de eerste stijging in September voor vele jaren. De minderbedeelde inwoners van Canada, de ouderen, en degenen met vaste inkomsten hebben onder inflatie het meest te lijden. Evenwel het beinvloedt sterk de verdiensten en besparingen van alle Canadezen. Een P.C. regering zou dit probleem fors aanpakken.

Zij zou de moed hebben om, zo nodig, tijdelijk prijzen en loonbeheersing in te voeren om de inflatiespiraal te stoppen. En zeker maken dat het ouderdomspensioen en inkomen supplement tijdig en voldoende zou worden aangepast aan elke stijging in de kosten van het levensonderhoud.

Een P.C. regering zou er op toezien dat de inflatie zodanig wordt tegengegaan dat het de werkgelegenheid niet aantast . . . opdat niet honderdduizenden Canadezen zonder werk geraken.

Belastingen

We hebben alreeds verklaard dat een onmiddellijke belastingverlaging nodig is om onze ekonomie te stimuleren. Om het duidelijker te zeggen, een P.C. regering zou de personele inkomstenbelasting verhoging met 3%, vastgelegd door de Trudeau regering voor 1 Januari a.s., intrekken en tevens onmiddellijk redukties voorstellen welke meer geld in de hand van de Canadese consument brengen.

Zij zou eveneens ons belastingsysteem veranderen om een einde te maken aan de extra (en verborgen) belastingdruk die de inflatie meebrengt voor de Canadese belastingplichtigen. Op langere termijn zou zij een systematisch onderzoek instellen van onze totale belastingpolitiek. De nieuwe belastingwet van de regering, waarvan sommige delen in een periode van enkele uren door het parlement werden gedreven, mismoedigt verscheidene zakenlieden, en doet weinig om de onevenredige belastingdruk, die Canada's minderbedeelden moeten dragen, te verlichten. Deze dingen, en vele andere, **moeten** veranderd worden.

Zekerheid

In het huidige Canada is één op elke vijf personen arm. Hieronder vallen twee-derden van onze ouden van dagen. Terwijl bijna 50 op elke 100 personen die voor het eerst werk zoeken, het niet kunnen vinden. En toch moeten de laagstbetaalde arbeiders meer dan de helft van hun inkomsten voor belastingen en andere aftrekposten aan de regering afstaan. Een P.C. zou de armen een kans geven zichzelf te helpen. Het zou meer banen brengen voor degenen die **kunnen** werken. En de speciale hulp verhogen voor degenen die niet kunnen werken wegens lichamelijke ongeschiktheid of ouderdom.

Vandaag ontvangen meer Canadezen maatschappelijke hulp dan ooit tevoren. En de kosten van het verzorgen van de werklozen en hun families worden niet langer gedragen door Werkloosheidsverzekering . . . het meeste ervan komt rechtstreeks uit de zakken van de Canadeze belastingbetalers.

Een Progressive Conservative regering onder leiding van Robert Stanfield zou de ekonomie weer tot krachtige ontplooiing brengen en, door het herinvoeren van aanmoedigingen, **alle** Canadezen aansporen zich vrij te maken van regeringsaalmoezen.

Een Progressive Conservative Regering kan het beterdoen.

Op 30 Oktober, stem voor uw P.C. kandidaat.

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